

The Sikh History of Odisha



Abinash Mahapatra

Sri Satguru Jagjit Singh Ji eLibrary

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Abinash Mahapatra



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Punjabi Global Foundation, Odisha Chapter**

The Punjabi Global Foundation was founded by Hon. Gurpreet Kaur Chadha and other eminent members in the state of Maharashtra who have been guide and teachers in their own aspects. The main objective of this organization is to promote the rich cultural heritage of Sikh Religion and the state of Punjab on national and international horizon among the youth and new generations following the basic tenant of Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj i.e., “Sarbat ka Bhalla” (Wellbeing for All).

The Odisha Chapter of Punjabi Global Foundation came into effect on 1st of July, 2020 with Mr. Abinash Mahapatra (An Eminent Sikh History Scholar & Author) as the appointed President. Within a span of few months and in the midst of Covid Pandemic, the astounding activities of this organization has led it to be recognized by Takhat Sahiban, Govt. of Odisha and various Sikh Authorities prevailing all across the globe.

Title of the Book

The Sikh History of Odisha

The Author

Abinash Mahapatra

Published in India by

Publication Bureau, Punjabi Global Foundation (Odisha Chapter)

At – Makalpur, Po – Motiganj, Dist. – Balasore, Odisha – 756003, India.

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***Countless clouds do race to hide You, of wealth, fame & civilization
And yet through mist of tears I see appear Your Golden Name
Each time my family and dear, do loudly claim they did me tend
I wake from sleep to sweetly hear that You alone do help me here....***

Abinash...

www.archive.org/details/namdhari

Devoutly Dedicated To My Most Treasured

Sri Naveen Patnaik Ji

(The Hon. Chief Minister of Odisha)





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Gurudev Mata :: Gurudev Pita

Jagatmata : Mata Sahib Kaur Ji Devan & Jagat Pita : Sahib Sri Guru Gobind Singh Ji Maharaj



Singh Sahib Giani Harpreet Singh Ji
Hon. Jathedar Sahib Ji
Takhat Sachkhand Sri Akaal Takhat Sahib Ji



ਨੰਬਰ.....

ਮਿਤੀ

Sri Guru Nanak Dev Ji, the founder of Sikh religion has unique place among the prophets of different religions. At the time of his birth, society was surrounded by various evils like religious conflicts, injustice, inequality, hatred etc. The mankind led astray from their actual path. Sri Guru Nanak Dev Ji travelled to far and wide areas of different countries to enlighten the people with the message of One God, social justice, equality, universal brotherhood etc. His travels are known as Udasis. During these travels, he made dialogue with spiritual leaders of different religions and influenced them with His great thoughts. He had the courage to raise His voice against the atrocities of His contemporary rulers. He is remembered with great reverence by the whole humanity. While travelling through various states of India, he also visited different places including the State of Odisha.

The present work entitled "The Sikh History of Odisha" written by Abinash Mahapatra deals with the brief history of different places visited by Sri Guru Nanak Dev Ji in Odisha during His travels. We are very fortunate that the 550 Birth Anniversary of Sri Guru Nanak Dev Ji is going to be celebrated during our life. The author has presented such valuable work on this special occasion that I congratulate and appreciate him for his precious work on this subject. I hope that this work will be welcomed by the Sikh Sangat, Researchers, and common readers with great enthusiasm.

(Giani Harpreet Singh)

Jathedar Sri Akal Takhat Sahib,
 Sri Amritsar Sahib.

Phone/Fax : 0183-2540820 | E-Mail : akaltakhtsahib84@gmail.com



Sardar Tara Singh Ji (M.L.A.)

(Hon. President)

**Gurdwara Board : Takhat Sachkhand Sri
Hazur Abchalnagar Sahib Ji, Nanded**



महाराष्ट्र विधानसभा



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आमदार
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PRESIDENT : Gurudwara Board Takhat Sachkhand Sri Hazur Abchalnagar Sahib, Nanded - 431601 (M.S.)
CHAIRMAN : Minority Welfare Committee Maharashtra Government.

MESSAGE

Date: 10-12-2018

I highly applaud and congratulate you, Shri Abinash Mahapatra Ji for upcoming publication of your Book titled as "The Sikh History of Odisha" tracing the devout voyage of our 1st Guru Nanak Dev Ji - Baba Nanak Shah to Odisha.

The enormous efforts put in and the research undertaken by you to collect such valuable information about Baba Nanak Shah's voyage to different places and thereafter continuing of the efforts by his devout followers not only in Odisha but other places in India and abroad.

I am thankful to you for forwarding the extracts from your wonderful Book which gives in depth insights to the devout voyage of Baba Guru Nanak Dev Ji Shah and His stopover at ten places i.e: Rupsa, Jaleswar, Balasore, Jamihadi, Bhadrak, Jajpur, Chhatia, Cuttack, Puri and Dahinkia in Odisha.

It is solely due to the initiative and teachings propagated by Guru Nanak Dev ji that large number of people distanced themselves from the clutches of offense, iniquity and egotism which finally lead them towards the True Lord, 'WAHEGURU'.

I send my best wishes for your excellent work in the shape of a Book titled, "The Sikh History of Odisha" which I am sure will be admired and liked by one and all throughout the world. At the same time this book will be a new learning experience to the students of Sikh History all over.

With Best Regards,

Yours sincerely,

SARDAR TARA SINGH

मेरा काम ही, मेरी पहचान है!

Bhandup Office : Sardar Tara Singh Jan-Sampark Karyalaya, L.B.S. Marg, Bhandup (W) Mumbai-78. • Tel. : 2566 85 12 • Fax : 2566 06 61
Mumbai Office : 17, Anand Nagar, Jai Shankar Yagnik Marg, G.T.B. Nagar, Mumbai-400 037. Tel. : 2401 34 03 Fax : 2401 54 59 • Cell : 98211 41098.

E-mail : srajneet@hotmail.com Website : www.sardartarasingh.com f : www.facebook.com/sardartarasingh

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Date

The Sikh History of Odisha written by Shri Abinash Ji is a vast documentary on Guru Nanak Dev Ji's footprints in Odisha. The tip-to-tip details of entire Udaashi of Guru Nanak Dev Ji is best encrypted. The places Rupsa, Jaleswar, Balasore, Jamjhadi, Bhadrak, Jajpur, Chhatia, Cuttack and Puri where Guru Nanak Dev Ji visited are completely explained. Even some of the Baanis uttered by Guru Nanak Dev Ji in Odisha are included. Thus, this book is a blessing for the Sikh Panth. Apart from being an author, Abinash Ji is an excellent student, an excellent musician, a fighter, and a philanthropist. Above all, Abinash Ji is a blessing for the Sikh Panth.

I am highly honoured to write a foreword note for this book and recommend this book to be a must read for each and every member of the Khalsa Panth.

Gyani Daljeet Singh

(Gyani Daljeet Singh)

Head Katha Wachak

Takhat Sri Harimandir Ji Patna Sahib

Singh Sahib Gyani Daljeet Singh Ji

Hazuri Head Katha Wachak

Takhat Sachkhand Sri Harimandir Ji Patna Sahib
(Sri Patna Sahib, Bihar)



Prof. Balwinder Singh Ji Jaura Singha
 Hon. Secretary : Dharam Parchar Committee
 S.G.P.C., Sri Amritsar Sahib Ji (Punjab)



ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥

Shiromani Gurdwara Parbandhak Committee

(DHARAM PARCHAR COMMITTEE)

Teja Singh Samundri Hall, Sri Amritsar- 143 006 (Punjab) INDIA

No:...../

Dated:...../...../.....

Preface

The travels of Sri Guru Nanak Dev ji with began with resigning his serve at Sultanpur following the bestowal of Divine Commission upon him. The people of the world were puzzled by the conflicting messages given by pandits, qazis an mullhas of that time. Sri Guru Nanak Dev ji was moved by the plight of the people of the world and desired to deliver them the "real message of God". He was determined to convey his message to the masses, so after entrance in Bein at Sultanpur, he decided to set out on his sacred mission to spread the holy message of peace and compassion to whole of the humanity. He travelled thousands of kilometers on foot in these travels. Guru ji first travelled east towards Sultanpur, Saidpur, Haridwar, Gorkhpur, Ayodhya, Pryag, Banaras, Gaya, Gohati, Dacca, Mednipur, Puri, Bejwara, Genture, Cuddapa, Remeshwaram etc. During this period Guru ji voyaged to Orrisa. Many places have been established in his memory such as: Jaleswar, Balasore, Bhadrak, Chhatia, Jaipur, Cuttack, Puri etc. Author Abinash Mahapatra wrote the Sikh History of Orrisa. The SGPC takes pleasure to presenting his excellent work to the readers on 550 birth anniversary of Sri Guru Nanak Dev ji. I am sure it will be welcomed with enthusiasm. I wish to put on record my sincere appreciation of the efforts done by author.

Balwinder Singh
Secretary,

Dharm Parchar committee,
 Sharomani Gurdwara Parbandhak Committee,
 Amritsar (Punjab).

Tel: +91 183 255 3952, 255 3956-60 Exnt. 300, Fax: +91 183 255 3919
 Telegram- Shiromani, Web Site: www.sgpc.net, E-mail: info@sgpc.net

NAVEEN PATNAIK
CHIEF MINISTER, ODISHA



STATE SECRETARIAT
BHUBANESWAR

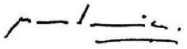


Rev. Sri Naveen Patnaik Ji
(The Hon. Chief Minister of Odisha)

“The Sikh History of Odisha” authored by Shri Abinash Mohapatra, a young man from Balasore, is indeed a very good attempt to bring to light the places associated with the visit of Guru Nanak Dev Ji in Odisha.

Sikhism preaches brotherhood, sacrifice and fight against injustice and social evils. It also enunciates human values and universal love.

This book nicely depicts the strong bond of Jagannath Cult and Sikhism. I appreciate the hard work of Shri Mohapatra and wish him all the success.


(NAVEEN PATNAIK)



Dr. Chandra Bhanu Satpathy Ji (Ex I.P.S.)

Former Director General of Police

Founder: C.B. Satpathy Cultural Foundation

Guest Chaplin to U.S. Congress, Spiritual

Author, Musician, Reformer & Philanthropist.

Ever since the first Divine Guru of the Sikhs Guru Nanak Deva reached Odisha in June 1510, Sikhism found its foot on the soil of Odisha. Guru Nanak is said to have travelled places like Jaleswar, Rupsa, Balasore, Bhadrak, Jajpur, Cuttack and Puri in the state of Odisha. The memory of his association with different places remains in some form or the others. Places like Nanak Diha, Guru Dwara Guru Nanak Datan Sahib (which stands at the bank of Mahanadi) and the Maths established at Puri continue his memory.

I had the pleasure to go through the book title "The Sikh History of Odisha" written by Shri Abinash Mahapatra. This book contains in-depth analysis of the root of Sikhism in India beginning from the visit of Guru Nanak (1469 – 1539) and its spread to Odisha. He has depicted the trail of Guru Nanak on the soil of Odisha through places like Jaleswar, Rupsa, Balasore, Bhadrak, Jajpur, Cuttack and Puri. Before reaching Odisha, he had travelled Calcutta, Bardhaman and Medinipur. From Medinipur he came to Jaleswar.

The author has taken pain to find out the places which Nanak ji visited and the significant remnants pertaining to his activities in to those places. People that he met, the Guru Dwara that he established, the prayers that he wrote and the various spiritual anecdotes pertaining to his life are well codified. This book would be interest to the students of history and Comparative Religions to know how Nanak Dev influenced and inspired the devotees of Lord Jagannath and the local population in state of Odisha.

Shri Nanak established Guru Dwara Baoli Math and Mangu Math at Puri. He blessed the king and the people of Puri. The chapterisation and the layout of the book and also the language may be considered to be very good. Abinash Mahapatra has done an excellent job in bringing out this book which will help not only the common readers but also the research scholars in subject of Sikhism in Odisha. He is a young writer in this field of knowledge. I am sure that in future he will create more books on similar issues.

I pray for him to carry on with his noble endeavours.

Dr. Chandra Bhanu Satpathy

Gurugram, Haryana.

(07/11/2016)



**ODISHA SKILL
DEVELOPMENT AUTHORITY**

Rashmita Panda, I.A.S.
Director of Employment cum CEO, OSDA

Guru Nanak Dev Ji took 4 Udasis or 4 Mystical Expeditions to each and every part of the globe to dispel the mankind from gloom, to relieve from fallacies and direct them towards morality by captivating them in the path of True Lord. He contributed 24 years of His lifespan for the Spiritual Journeys. Each of the places He visited, the devout heads He encountered and in petite to say His entire life is an ethic for the mankind. An antique Sikh Historian/ Author - Bhai Gurdas Ji notably pens in his poem that –

“Baba Nanak enlightened all the four directions and nine divisions of the Earth
Guru Nanak has emerged in this Kalyug, the dark age.”

The book entitled “The Sikh History of Odisha” by Abinash Mahapatra one of my youngest cousin of 20 belonging to Balasore district accents on the significant voyage of Guru Nanak Dev Ji to the state of Odisha. History only voices that Guru Nanak Dev Ji emanated from West Bengal to Odisha and delivered the Holy Sikh Aarti in Jagannath Puri. The respite fragments of the Sikh History were in a concealed state which can be best studied in this book. This book gives complete account of the Sikh History of Odisha. According to the foreword notes and the appreciations received for this book, I can shortly say that this is the first ever book by Abinash penned on the Sikh History of Odisha.

In this tender age and a being graduate in Zoology Honours, he has given a wonderful portrait of Sikh History pertaining to Odisha. Being a student of History, I appreciate this work of Abinash and wish him all the success for his future.

May God Bless You Ever

Rpanda
Rashmita Panda

Rev. Mrs. Rashmita Panda (I.A.S.)
(The Hon. Director of Employment
Cum Chief Executive Officer,
Odisha Skill Development Authority)

Odisha Skill Development Project – ADB

3rd Floor, Niyogan Bhawan, Unit 3, Bhubaneswar – 751 001
Telefax: +91 0674 2391320, Email: osdpadbosda@gmail.com
www.empprisonodisha.gov.in



Rev. Ms. Gurpreet Kaur Ji Chadha
(Hon. Founder President)
Punjabi Global Foundation



PUNJABI GLOBAL FOUNDATION

Regd. No. : E- 28684 (Mumbai)

A-1701, Pramukh Heights, Behind Country Club, Veera Desai Road, Andheri (W), Mumbai - 400 053.

Email: punjabiglobalfoundation@gmail.com • Website : www.punjabiglobalfoundation.com

Phone: 8767777722

'I have put the pen to paper but the contemplation is not mine'. The contemplation, outgrowth, initiatives and plantations of Credits are from and should be implanted on our dearest Guru Baba Nanak Shah and His Guru- The Supreme Formless Lord "Waheguru Ji".

This humble straight from the SOUL expression **by the Author** of this book '**Abinash Mahapatra**' connected me instantly to the Author & The Book '**The Sikh History of Odisha**'.

Guru Nanak Devjis devoted passion, commitment to a cause and His belief in his journey is very narratively depicted in this book.

The **efforts of the Author** to collect factual information by visiting the place & doing research, shows his **Soul connection to Waheguruji**.

As you read you feel, **you are on the journey with Guru Nanak Devji** through the journey of the Author Abinash.

At this age to have written something so **spiritually evolving and inspiring** is commendable. It touches the right chord and makes the reader aware and awakens to the essence of Sikhism.

Thank you
Warm Regards

Gurpreet Kaur Chadha
Founder President

For PUNJABI GLOBAL FOUNDATION

11/12/2018

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EX- CABINET MINISTER, PUNJAB



Resi cum office: # AB- 16, Mathura Road,
Opp. Pragti Maidan Gate No. 5,
New Delhi - 110001
Ph: Resi: 011- 23782969
Office: 011- 23782797
Email: bsbhunder@gmail.com
bsbhunder@sansad.nic.in

I am glad to know that Abinash Mahapatra, a young man from Odisha has written a book entitled "The Sikh History of Odisha" which focus on travels of Shri Guru Nanak Dev Ji and Shri Guru Tegh Bahadur Ji in that state. After going through the contents of the book, I am delighted to find his abundant love and respect towards the tenants of Sikhism and the Sikh Gurus. It is quite significant that Abinash Mahapatra has brought in light the lost Sikh History of Odisha which has given a new light in studying the vast history of Sikhism. The book is perfect and authentic in every aspect be it be the writing or the pictures attached. I also appreciate all those who have been a helping moral for Abinash Mahapatra in this noble deed. Once again, I congratulate and appreciate the effort of Abinash and send my best wishes for his successful journey in this virtuous trail.

(Balwinder Singh Bhunder)



The Author's Communique

I have put the pen to paper but the contemplation is not mine. The efforts may seem to be stiff for me but the outgrowth in the figure of this paperback is not mine. I may seem to be the novelist of this tome and the accumulator of statements sequentially generating chapters to widen the facts in aspect and apt but the initiative is not mine. In favor of inscribing my research work, I may get the title of Author of this book but the credit should not be planted on me. The contemplation, outgrowth, initiatives, and plantations of credits are from and should be implanted on The Supreme Formless Lord "Waheguru Ji" who has chosen me who bears the designation of His slave to work on the journeys of the Sikh Gurus. The state Odisha being my native domicile proclaims a glorious historical and cultural lineage spanning 2000 years. To pen an important fact, I would like to mention that the name Odisha comes from the Sanskrit term ODRA DESHA or ODRA VISHAY which was a part of Bengal till 1912 and a part of Bihar till 1936.

In the year 1950, it was confined as an independent state incorporated to the union Republic of India and was literally and officially connoted as Orissa which later got transformed to Odisha. Confining to the rich cultural and historical heritages including the famous Kalinga War, Jagannath temple in Puri etc. the land was enough fortunate to kiss the feet of the two Sikh Gurus : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj and Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj while the state was a part of West Bengal. Guru Pehli Patshah Ji took the way to Sri Jagannath Puri, Odisha which was then used to be defined as Jagannath Sadak whilst Guru Nauvey Patshah Ji entered Odisha through Mayurbhanj and reached Sri Jagannath Puri. If we churn the pages of History, we discover that Guru Pehli Patshah Ji voyaged to Odisha from West Bengal. If I go for a complete mapping of the route, disembarking into Odisha, Jagatguru Sahib Sri Guru Nanak Dev Ji trekked through the underneath cited jurisdictions :

Rupsa, Jaleswar, Balasore, Jamjhadi, Bhadrak, Jajpur, Kendrapada, Chhatia, Cuttack, Bhubaneswar, Sakhi Gopal, Sri Jagannath Puri, Dahinkhia and Brahmagiri.

It is momentous to pen hereby that all the Paawan Pavittar Gur Asthaan(s) were constructed and brought into the notion of cosmos by Param Puja Guru Ansh : Baba Sri Chand Ji Maharaj. Aftermath, Chhevin Patshah : Jagatguru Sahib Sri Guru Hargobind Ji Maharaj appointed Bhai Sahib Bhai Almasi Ji for the revitalization of all the Historical Sikh Shrines all across the East India and thus he stepped into the realm of Sri Jagannath Puri for renovating the Sikh Heritage. The above consigns in Odisha are synonymous to signposts where Satguru Garib Niwaz Guru Pehli Patshah Ji had stopovers in Odisha. Sri Jagannath Puri also played an integral role for the formation of Sri Gur Khalsa Panth by Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj. The Panja Pyare are the ones who were ready to offer their

heads when Guruji sought five heads. Of the five dedicated souls, Bhai Himmat Rai the third Pyara was from Odisha who later came to be addressed as Bhai Himmat Singh Ji and got martyred for Guru Pita Ji in Chamkaur Battle. Sri Jagannath Puri was also visited by Maharaja Ranjit Singh. All these facts have been discussed in detail in the succeeding pages of this book along with the subsequent influx of Sikh populace from Punjab as well as other parts of India into the state of Odisha and also the number of literary sources published in Odis Linguistics authored by the Eminent Freedom Fighters and other dignitaries of this state who have embarked their names in Golden Letters.

Even it is noteworthy to embark significant reverence of His Highness : The Hon. Gajapati Maharaj of Sri Jagannath Puri towards Gur Sikhi and even the admiration of Odia Populace for Guru Sahib Ji is highly matchless. The emanation of Sher E Punjab : Maharaja Ranjit Singh Ji into the province of Sri Jagannath Puri is an addition to the Glistening Historicity of Sri Utkal Desh. Hence, it can be concluded hereby that connection of Utkal Desh with the Golden Sikh Chronicles is enduring to be incessant in one way / the other. Eventually, the readers of this book will also get elucidated regarding the Governmental Influences for propagating the Sikhi Doctrines all across the state and establishment of various Sikh Organizations in collaboration with Govt. of Odisha. I hope this book to enthrall the readers and educate them with the Sikhi Antiquity of this state. I pray earnestly at the consecrated feet of Akaal Purakh Sri Waheguru Ji, the Mahapurakh(s) of Chakravarty Akali Nihang Fauj and Panj Takhat Sahiban for bequeathing upon the readers immense Kirpa Sadka, thus instilling amidst their cognizance with essence of Gur Sikhi Etymology. May the seeds of Gur Sikhi germinate fruitfully in the whole of state and thus bloom with the hoist of Sri Nishan Sahib in its every solitary corner. May the enchaunt of Shabad Gurbani bestow the kernel of Divine Ecstasy.

Conclusively I pray for all and pay gratitude to all those who have been instrumental for this successful publication, especially to the Hon. Member Sahiban of Shiromani Gurdwara Parbandhak Committee.

*** ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ । ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥ ***

Abinash Mahapatra

Date : 17/06/2020

(Balasore, Odisha)



A Glimpse on the Sikhi Chronicles of Utkal Desh

The Utkal Desh / Odra Desh / Odra Vishay as accredited in the golden chronicles of Indian Subcontinent with much reverence & devoutness can be beckoned from its majestic universal culture (Sri Jagannath Parampara) as well as its timeless traditions which have been on endurance spanning to thousands of epochs. Primordially being under the jurisdiction of Bihar, subsequently beneath West Bengal, Sri Jagannath Dham : Utkal Desh was bequeathed upon the status of an independent state incorporated to Union Republic of India & got literally as well as officially endorsed as Orissa which was later transmuted to Odisha. Accomplishing its identity as a pilgrimage destination, the state of Odisha confers to be a hallowed land of matchless flora & fauna engrossed in their peculiar milieus. The most substantial & significant juncture of this state emanated besides the humanoid race when the Emperor of the Handsome, Noor E Elahi, Zahira Zahoor, Pehli Patshah Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj caressed its soil with His Lotus Feet and liberated the locales from tyrannical clutches of fallacies, hypocrisy and fear imbued with the utmost disparaging philosophies of abhorrence as well as discrimination.

To preach the message of love, integrity, harmony & impart the phenomenal essence of Mahaakaal Saroopi, The Timeless : Akaal Purakh Sri Waheguru Ji, Hazur Pehli Patshah Ji traversed nearly the whole of globe thus expensing a tenure of 25 years amidst His Lifespan. Treading through the previously accredited Bongo Desh (Bangladesh as well as West Bengal), Badshah E Gulrukh, Guru Sahib Ji stepped into the realm of Odisha enrouting through Sri Jagannath Sadak which commences from Kontai (Bengal) where stationed Sri Jagannath Ghat in which the pilgrims used to bathe & ensue for their pilgrimage. The places related to Guru Maharaj Ji in Odisha if chronologically mapped, then they can be enlisted as Rupsa, Jaleswar, Balasore, Bhadrak, Jajpur, Kendrapada, Chhatia, Cuttack, Bhubaneswar, Sakhi Gopal, Sri Jagannath Puri, Dahinkhia (Manik Patna), Ganjam & Gajapati. These places imbue the splendid Sikh Historical Heritages commemorating the Holy Visit of Satguru Garib Niwaz, Sahib Sri Guru Nanak Dev Ji Maharaj where still resonances His celestial Shabad, assumed to be synonymous to the feracious rumble of a lion, heeding to which the cosmical / societal foes escape with utmost dismay.

Exploring to exhume the concealed footprints of Awwal Elahi Noor : Pehli Akaal Nanak Jyot, in the realms of Rupsa & Jaleswar, I discerned that the consigns have got expunged with the due passage of time, yet the chronical journey of Sikh Religion emanates from the perimeters of Balasore District which presages to be my native land. On entering into the perimeters of this district, Badshah E Aalam, Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj halted for a while in the premises of Panchulingeshwar Temple (A Holy Shrine dedicated to Mahadev Ji) & thus commenced His euphonious Shabad attuned to the Rabab of Bhai Mardana Ji. Heeding to the Elahi Gur Shabad Bani, the locals

rushed towards Zahira Zahoor, Hazur Pehli Patshah Ji and got assembled around Him, thus immersed in a magnificent ecstasy. Post glimpsing a huge throng of congregation, the Pandit(s) felt envious of Guruji & rushed to Him for emanating a Gosht (Spiritual Debate). The discussion ensued for hours but in the ultimate juncture, the priests surrendered and pleaded the Benevolent Master to step into the temple, to which the Pehli Akaal Nanak Jyot denied. When probed of the cause, Hazur Guru Sahib Ji voiced the underneath,

“Neither do I worship Mahadev, nor do I bow beside any Shiva Lingam. I am an adherent & worshipper of Sri Akaal Purakh : The Eternal Supreme Formless from whom have originated millions of Mahadev & all Devi Devta(s). He is my Lord who confers to be the solitary Master of this Universe. From Him we emanate & into Him we merge in the ultimate juncture.”

From the temple premises of Panchulingeshwar, Noor E Elahi : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj sauntered towards the Jagannath Temple stationed just alongside to the Royal Palace of Nilgiri Raja. Getting sedentary just neighbor to Temple's Main Entrance Gate, Guru Sahib Ji whispered the underneath lines to His endless precious and most enormously treasured, Bhai Sahib Bhai Mardana Ji,

“Mardana Ji ! A prodigious divine play is soon to commence under the Huqum (Command) of The Eternal Mahaakaal : Akaal Purakh Sri Waheguru Ji”.

Subsequently, Satguru Garib Niwaz, Gulrukh E Aalam, Hazur Pehli Patshah Ji indicated Bhai Mardana Ji to strike the strings of Rabab and thus begun His euphonic Gur Shabad. Heeding to this, the temple priests apprehended to get imbued in profound annoyance as well as aversion for which they rushed to Guru Sahib Ji by growling in a voice superlative to all their decibels. Encircling the Master of Cosmos alike man eaters, they probed Him for the tangible motive of singing amidst the temple premises. With a grin on His ageless resplendent face, imbibing the all-engrossing charisma prevailing in ether, Akaal Saroopi Sahib Sri Guru Nanak Dev Ji Maharaj replied,

“I am humming the praises of that Lord who has germinated this Universe”.

Permeated in annoyance, the priests probed again,

“For whom are you singing ? Who is your Lord ? Is He superior to Sri Jagannath Mahaprabhu to whom we confer as “The Lord of the Universe”, an embodiment of Lord Vishnu !”

The omnipresent Master grinned and responded,

“You bequeath the word Sri Jagannath for a wooden idol to whom you proclaim as Vishnu Ji's manifestation. But for me Sri Jagannath is the Supreme Formless Lord : Akaal Purakh Sri Waheguru Ji who connotes to be the tangible Lord of this Universe and also imply to be the originator not only of Vishnu Ji, but also of all His Avtar(s). Hence, for me Sri Jagannath is Akaal Purakh Sri Waheguru Ji who is not confined either to any Vishnu Roopi or any mounted timber made figurine. He is eternal & beyond the edge of universal perimeters.”

These words by Guru Sahib Ji had a profound influence on the cognizance of Pandit(s) and thus, they turned out to be His admirers post perceiving the Eternal Godliness. From the chronological hierarchy of Nilgiri Monarchy, it has been beckoned that during the visit of Hazur Pehli Patshah Ji, the prince's name was Raaj Kumar Narayan Singh Bhujang Mandhata Birat Basant Harichandan who happened to be an eyewitness of the ongoing stances. With his tears of ecstasy, the Raaj Kumar soaked the consecrated Lotus Feet of Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj & rushed to his father for deliberating his soul's voice. Subsequently heeding to his son's words, the monarch's enthusiasm reached to its extreme and hence, without letting a solitary jiffy go in vain, the king rushed to have a glance of Aalam E Gulrukh, Hazur Pehli Akaal Nanak Jyot consorted by some of his Territorial Army, The Queen, Royal Scholars & Raaj Guru. Aftermath conclusively holding a prolonged discussion, the king appealed Guru Sahib Ji to halt in his imperial monarchy, yet Satguru Garib Niwaz, Sant Sipahi De Malik preferred to in the Royal Greeneries. The next destination of Hazrat Baba Nanak Shah Ji was the famous Shakti Peeth of Bhudarchandi Temple where procured a debate amidst Guru Sahib Ji & the head priest who later turned out to be a Devout Nanakpanthi.

Amidst the perimeters of Simulia Tehsil in Balasore District, thus prevail a remote village named Biranchipur. Scarcely populated, there were just countable no. of forty Odia Families amidst which prevailed the family of Mr. Sahu when Pehli Akaal Nanak Jyot caressed its soil. The whole engrossing cosmos apprehended to get echoed with the celestial verses of Mahan Gurmat Martand, Param Sanmanyog Bhai Sahib Bhai Gurdaas Ji where he pens, "Kal Taaran Guru Nanak Aaiya". The advent of Aalam E Raushan, Satguru Garib Niwaz, Sahib Sri Guru Nanak Dev Ji's arrival spread like a wild fire, hearkening to which Mr. Sahu, an inhabitant of this region took a steadfast decision stating the underneath inscribed lines, which proved his piousness and veneration for Guru Sahib,

"Unless the Ubiquitous Master puts His Divine Footstep at the spot where I am getting my abode constructed, I won't proceed for any further construction. Let this work be withheld unless He sets His Holy Feet here".

The disciple's wishes fulfilled and Awwal Elahi Patshah, Guru Sahib Ji paid His celestial visit to his construction site and halted in their village for nearly a week. When Noor E Elahi, Pehli Sri Akaal Nanak Jyot began to depart, this family proffered their pleas at the Master's Feet of granting them any of His moniker(s) as a token of this heavenly juncture. With the substantial blessings of Hazira Hazur, Hazrat Baba Nanak Shah Ji, the family of Mr. Sahu had the fortune of having the divine Kada of Satguru Garib Niwaz, Sahib Sri Guru Nanak Dev Ji Maharaj as a symbolic epitome. The blessings of Guru Sahib Ji in the outline of this Kada was inferred to get confined in their residence till 1919, amidst the particular interlude of which the future cohort grandson of Late Mr. Sahu named Mr. Dinabandhu Sahu (Late) got commemorated an Odia Gurdwara in the vicinity of their residence at the same place where Noor E Elahi, Sahib Sachey Patshah Ji got sedentary. Heeding to the above-mentioned historical contexts from Mr. Dinabandhu Ji related to this province, I thought my work is done. But what happened next was something which was just out of the blue for me. With a charismatic grin on his face, Sri Dinabandhu Ji probed me the beneath,

"Abinash Babu, it presages to be our daily routine of devoutly chanting the Gurbani. Now tell me, do u know how to recite Sri Japji Sahib, Sri Anand Sahib & Sri Mool Mantar ?"

Heeding to his words I was significantly astounded. It is unanticipated for me to hear such lines from an ethnic aged Odia Gentleman. With a quivering voice and enduring in a state of astonishment, I retorted the underneath with utmost prodigious amazement as it was an out of the blue juncture for me to infer such a stance,

“Yes, I do recite the Shabad Gurbani apprehending it to be a part of my life. But Dinabandhu ji, how did you come to know about these ? Are you wholly acquainted with inscribing / reading the Gurmukhi Script ?”

With a grin on face, Sri Dinabandhu Ji offered me a chair and pleading me to get sedentary, voiced the beneath,

"Neither do I know how to read nor do I know how to recite the Gurmukhi Script. But it has been a tradition from our ancestors to learn and recite these Bani(s). I also had been to Amritsar to have Darshan of Swarna Mandir. I can clearly recite Mool Mantar and I do always keep reciting it. I have realized the bitter truth of life and hence I have taken into cognizance that Maarega toh Guru Nanak Maarega, Rakhega toh Guru Nanak Rakhega."

My joy knew no bounds subsequently hearkening to his devout words. Thus, I recognized that a tangible Nanak Panthi is residing in the lanes of Biranchipur Village. Even I got to discern that prior to few years, a small sapling from the Kada was sent to Patiala for research and its authenticity of being a moniker of Hazur Pehli Patshah Ji was evidentially proven. Now the Seva in this Gurdwara is cared by Mr. Bhaskar Sahu in absolute Hindu Tradition where a priest is performing the Seva Sambhal. The idols of certain Hindu Deities along with the Gurbani Poethi Sahiban are worshipped wholly according to Hindu Ethnicity where Havan, Aarti, and other religious rites are devoutly performed. Sanmanyog Biba Trupti Singh Ji, daughter of Sri Bhaskar Sahu Ji revealed the advent of Nauwey Patshah, Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj's visit to this province by voicing the beneath lines,

"During the tenure of our great grandfather i.e., in 17th Century, the Nineth Sikh Guru was passing through Biranchipur while treading towards Sri Jagannath Puri from West Bengal. My great Grand Father was a leper. You will be dumb-struck to beckon that Nauwey Patshah Ji cured him with the Paath of Sri Mool Mantar and instructed him to chant it as a part of daily routine. Since that epoch, we have been reciting this Mool Mantar.

Sagal Srisht Di Chadar, Sahib Sri Guru Tegh Bahadur Ji Maharaj had also sanctified our family with His Celestial Shastar(s) which have got concealed under the soil whilst the stint of a natural calamity. Also, a Chakravarty Akaali Nihang Singh stayed in this realm used to do Seva at the Guru Ghar. He had brought with him a large iron treasury which is still conserved at our abode for safeguarding the donations that got tersely looted by the dacoits”.

The existence of a Chakravarty Akali Nihang Singh in this province can be evidentially inferred by the presence of Handwritten Poethi Sahiban in which the substantially celestial : Sri Aad Bani as well as Sri Dasam Bani have been inscribed. Subsequently, the Sargun Saroopi Parmeshwar, Jagatguru Pehli Patshah, Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj sauntered from Biranchipur and stepped into a village entitled as Somya Gaon. Amidst this realm endorsed under the district of Bhadrak, there prevails a locality named Narshingpur, where subsist the divine monikers of Pehli Patshah Ji's emanation. In this specific regime, concealed from the other stopovers, there existed some Hindu

families among which only one was Brahmin family with the surname of Adhikari. Legend prevails that Guru Sahib Ji in consort with Bhai Sahib Bhai Mardana Ji sauntered to this province where He commenced intoning the Elahi Gur Shabad Kirtan, heeding to which, the all-encompassing village rushed towards the Universal Ubiquitous Master and sought His heavenly sanctuary. Hazur Sachey Patshah Ji bequeathed upon them the approach of living a modest life. This cannot be termed as an ill-fated; rather it may be measured as a blessing in disguise for this village populace as the Guru's Rababi left those scriptures & ensued with Guru Sahib Ji towards Central Bhadrak.

Those scattered manuscripts came into the furnishes of a Sanskrit Teacher in that eon who was entitled as Sri Ramakrishna Padhiary. The educator finding himself ineligible for conserving the sanctity, proffered those manuscripts at the very ends of Adhikari Family. Since thereon, the manuscripts have been preserved in their abode's Puja Room. Years surpassed and then a blind Sevadaar who used to serve in Bhadrak Gurdwara loomed to this spot with a few human consorts and installed a Divine Saroop of Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, Sri Guru Panth Prakash, Bhai Bale Waali Janam Sakhi, a chart depicting the link of Gurmukhi and Odia alphabets, a booklet used by the initial Gurmukhi Readers along with a very old Gutka Sahib engrossing Sri Aad Bani. Now the future generations of those Adhikari folks are residing in this region. The manuscripts placed in their Puja House along with a few Hindu Deities are getting reverentially worshipped in comprehensive Hindu Ethnicity by the existing progenies of those Adhikari folks. They bestow great admiration for Guru Sahib and while I was in a dialog with Mr. Naba Adhikari, he shared some of his deific experiences which I am hereby relating in the underneath lines,

“Abinash Babu, I would like to share a few of my personal experiences relating to Sri Guru Sahib Ji. Once it so happened that my wife got tremendously ill and was admitted in Apollo Hospitals, Bhubaneswar. For she was escorted by some of my relatives, I had to be here. After a day or two of her admission, I got a phone call from my daughter who implied to be ceaselessly weeping. When I probed, she retorted that doctors are finding no clues of curing her and hence it is symbolic of her untimely demise. Let's prepare our mindsets for losing her”.

“Astounded for a jiffy, I rushed to my Puja Room where the Pothi Sahib of Pehli Patshah Ji is placed and getting on knees, I prayed earnestly. To everyone's astonishment, my phone rang again in which I discerned her weeping but this time, it was out of joy. I was permeated in boundless ecstasies when I hearkened the doctors proclaiming my wife's sudden therapeutic inference to be miraculous. I couldn't resist myself from shedding tears of ecstasy paying gratitude to Guru Sahib Ji”.

“On an additional instance, I was saved from getting brutally scorched. Thus, it happened once, someone's gas cylinder got leaked thus catching fire. As you can perceive, our locality is wholly occupied with mud houses, roofed in straw and hence the nearby houses too got contagious amidst it. Keen-sighting the blazes, I rushed towards the Pothi Sahiban of Zahira Zahoor Guru Sahib Ji for safeguarding them but was unable to do so. Our vicinity was apparent to be a timberland which has been cursed with Forest Fire. Getting no way out, I penetrated though the blazes, thus rushing towards my Puja Room”.

“Clasping the Pothi Sahiban, I got sedentary with my eyes closed, thus chaunting Nanak, Nanak, Nanak, Nanak. Few junctures surpassed and when I moved out, it was an out of the blue sightseeing for me to perceive our locality being altered into ashes along with the echoes of lamentations, yet my abode was wholly intact. Hence, it was discerned that it was solitarily Gulrukh E Shahenshah, Pehli Patshah Guru Sahib Ji who has shielded us”.

Heeding to the experiences of Mr. Adhikari, I couldn't refrain myself from enfolding him and shed my delightful tears, thus apprehending myself honoured to be a servant of such Benevolent Master. Ambling from Somya Gaon, Hazira Hazur Pehli Patshah Ji treaded towards the jurisdiction of Central Bhadrak. On the banks of River Salandi, stands the temple of Goddess Bhadra Kali from which a district derives its name as Bhadrak and imbibes itself with incredible heritage and antiquity. Pehli Sri Akaal Nanak Jyot sanctified the aura by stepping into its province and getting sedentary in a village which later got named as Sangat for the Master used to render celestial words for the masses. The place where Guru Sahib Ji rested beneath a neem tree belonged to an Odia Nobleman named Mr. Mani Mohan Mishra who later turned out to be an ardent Nanak Panthi. Post to Guru Sahib Ji's departure, he commenced proliferating the Nankian Philosophy by travelling far and wide mounted upon his snowy stallion in consort of disseminating the Kadah Parsad. His devout progenies bequeathed that divine land for constructing a Guru Ghar and got it endorsed in name of Guru Nanak Diha under the Revenue Records of Govt. of Odisha. History prevails that a Guru Ghar was constructed in the form of mud hut where a painted portrait of Pehli Patshah Ji was installed.

Every day, an Odia lady used to offer Sri Kadah Parsad to Guru Sahib Ji besides His photograph and covered it with a piece of cloth, which when uncovered, unveiled the embark of a small palm on it. Shri Bansi Ballabh Goswami, an 18th Century poet of this district has substantially rendered about Pehli Patshah Ji in his poem Mughal Tamasha which by hook or by crook cites the afore revealed facts. Also, a 1930s Odia poet has written a lot on Satguru Garib Niwaz, Sahib Sri Guru Nanak Dev Ji Maharaj and Sangat village in his Odia Cantos. Whilst the construction of Guru Ghar, a piece of trunk of the Neem Tree under which Guru Sahib Ji got sedentary along with other relics were discovered which are still being preserved at Takhat Shri Harimandar Ji Patna Sahib. Besides that, a well dating to Guru Sahib Ji's era still exists in the premises of newly constructed Guru Ghar : Gurdwara Sri Guru Nanak Dev Sangat Sahib. History even prevails of Guru Sahib Ji's stay at Sabar Dutta Matth which is only a few expanses away from Sri Gurdwara Sahib. This Matth was not only visited by Aalam E Raushan, Gyaan Khadag Dey Malik, Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj but also this Matth served as a common resting place for all the saints and travellers treading in Jagannath Sadak. Guru Sahib Ji's sojourn in this Matth has been evidentially confirmed.

Subsequently, Hazrat Baba Nanak Shah Ji sauntered towards the banks of River Salandi and halted in the present day edifice : Sri Radha Madan Mohan Matth where His quilt can yet be accessed as a moniker of Divine Travels to this realm. Additionally, it is noteworthy to embark in the afore historical perspectives, that about which I have cited regarding the presence of Akali Nihang Fauj at Biranchipur, these Gur Khalsa Fauj used to render the Santhiya of Sri Aad, Sri Dasam & Sri Sarbloh Bani along with the Gurmat Katha Vichaar on Sri Panth Parkash as well as Sri Gur Partap Suraj Parkash Granth. Hence, the endorsement of this village under the Bhadrak District Governmental Records has been documented as "Santhiya Gaon". I hope may the renaissance of Khalsa Raaj befall on this realm at the soonest where the Amritdhari Gur Sikh(s) will be adorned in the Neela Bana along with Shastar(s) & Neela Nishan Sahib will be hoisted across all the Guru Ghar(s) of Odisha State. The reign of Nihang Sampradaya will be prevalent in every corner of this province and the masses will be elucidated in celestial concepts of Shastar & Shaastar / Bani & Bana. May by Guru Sahib Ji's Kirpa this venture transpire in Utkal Desh at the soonest.

Striding from Bhadrak towards the direction of south, Badshah E Gulrukh, Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj sauntered along the banks of River Baitarani and stepped into Jajpur Town. The chief priest of Biraja Temple revealed that mythologically in Garuda Puraan, this river has been described as a bridge amidst Prithvi Lok and Yam Puri, the realm of Yam Raaj. Also, legend prevails that this river is significant for rinsing off one's iniquities. When Sarab Kala Bharpur, Hazur Pehli Patshah Ji dipped His Holy Feet into the river, flowers got accumulated at His Holy Feet as if she was offering her devotion at the Sacred Feet of the Master and aftermath epitomized the river as Swarga Ganga. The local people who observed this unusual paradox could realize Guru Sahib Ji's enormity and thus flocked towards Him for seeking His clemency. Thereon, Hazira Hazur Guru Patshah Ji sauntered towards Biraja Temple where He had in depth discussions on Spiritualism with the learned and the priests. Pehli Akaal Nanak Jyot's simplest way of devotion and thought process inspired them intensely and they turned out to be His devout. Regrettably, there's not a solitary moniker in the contemporary period which can speak of Guru Sahib Ji's visit to this realm. The Historical Records of Odisha Government are significantly evocative that a few locales approached the Benevolent Master and sought His mercy for granting them with pure water for it was highly scarce.

*A few steps ahead of the temple, a water reservoir was dug for proffering water to The Benevolent Master and His disciples for which a total number of 100 workers worked day and night, thus accomplishing this strenuous task. The dimension of the water reservoir connoted to 20 ft. * 30 ft. in dimensions where swarms of masses have been documented of using it as a solitary source for quenching their thirst even lasting to a few years back. Countless consider the water of the well as holy as that of River Ganga. Legend prevails that the residents of the town who used to get water of the well had medicinal value from which even incurable of all the diseases get cured from the Amrit of this reservoir. It can be termed as the fortune's punishment that the sacred well has now been filled with soil and garbage being dumped on it. Banana plantations have been made to erase the Sikh Historicity of this region. A shop has also been constructed which has covered a few portions of the area where this Holy Reservoir persisted. Astonishingly, this reservoir of Guru Sahib Ji has been encroached as a personal property in Revenue Records. Sauntering a few distances, there prevails a temple named Indra Akhandaleswara Temple. Legend prevails that Satguru Garib Niwaz, Guru Pehli Patshah Ji visited this shrine & rested on podium which later got named as Guru Nanak Bedi.*

In the contemporary tenure, the platform has been demolished with shops being constructed on it. Reminiscence too exists that there was an altar (Gadi) of Gulrukh E Ruhaniyat : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj besides to Barahanath Temple in Jajpur Town where Guru Sahib Ji rested and held Sangat (Congregation). This altar is said to have been embellished with Navaratnam Stones specially imported from Maharashtra. But currently, no altar is seen near to the temple as it has been demolished and roads been constructed on it. Many governmental as well as religious pleas were made for the restoration of these Divine Destinations, yet no initiatives were taken. The least populace of the Sikhs resulted in expunging the consigns related to Sikh Antiquity of the realm. The local residents seem to have no cognizance about these historically significant Sikh Consigns and thus, such calamity got befallen on this province leading to the downfall of Sikh Heritage. Sauntering from Jajpur, Noor E Elahi, Guru Sahib Ji ensued towards Kendrapada District & halted on the banks of Baitarani River. Even here existed a Gadi (Altar of Guru Maharaj Ji)

where He used to render the Holy Shabad. The documented Revenue Records of this District put forth the confirmation that this Altar was wrecked in the year 1946 by the Imperial British Army.

Though innumerable expansions have been accomplished in this district, even for large population of crocodiles in this river, a crocodile sanctuary has been constructed but no measures were taken for the restoration of the Altar of Guru Sahib Ji. From the realm of Kendrapada, Hazur Pehli Patshah Ji navigated through Sainkula which is contemporarily stationed at Jajpur Road. Resting here for a while in the premises of Sri Jagannath Temple, Zahira Zahoor, Sahib Sri Guru Nanak Dev Ji Maharaj stepped into the province of Chhatia which holds an intense reverence for the residents of Odisha Inhabitants. To elucidate the chronicles of Noor E Elahi, Pehli Akaal Nanak Jyot's visit to this realm, I hereby quote the beneath as decoded by me from the Temple Historical Records originally penned in Sanskrit Language (Odia Script), prevailing in the custody of Temple Authorities :

“In Chhatia, Peer O Murshid, Sahib Sri Guru Nanak Dev Ji Maharaj got sedentary underneath a banyan tree and was intensely imbued amidst the Nectar of Lord's Name. This Banyan Tree is yet prevailing in the premises of Chhatia Bata Temple. Harkening to a Saint's influx, the then king : Maharaja Hari Manima Ji along with his Raaj Purohit, Ministers & locales flocked around Guru Sahib Ji which seemed as if a swarm of bees have assembled by a Beehive. With all his reverence, Maharaj bowed to Darvesh E Gulrukh & sought His clemency. There persisted an ancient well which can be dated back to thousands of years. The jiffy Guru Sahib Ji used the water of the well and paid it His Divine Caress, it got transformed into an Amrit Kund. Legend prevails that this Amrit could cure & is till date therapeutic in treating countless incurable ailments”.

“Still the well does exist and is opened only once a day to dispense its Amrit to the pilgrims. Maharaja Hari Manima pleaded Guru Sahib Ji to halt in his palace to which the Benevolent Master consented and thence, the King proffered a pair of wooden sandals along with few eatables in brass utensil. Sedentary in the Royal Darbar at the midst, the surrounding Locale Saints commenced a debate with Guru Sahib Ji, in which they were brutally conquered, and thus ultimately accepted Satguru Garib Niwaz Gur Sachey Patshah Ji as their Divine Mentor. Aftermath, Guru Maharaj Ji also proclaimed the mystical land of Chhatia to be entitled as “Sadhana Peeth”. The moment when Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj began to saunter from the province, the Sangat pleaded Him to proffer a few consigns thus marking His Holy Visit.”

“Bequeathing His benevolence on the native populace, Guru Sahib Ji blessed them with His Amble Stick, a Pothi Sahib, the wooden sandals and a bowl. Post to the exodus, these celestial relics were preserved in the palace but as the years passed off, the edifice got naturally devastated, thus the articles of Sikh Antiquity getting scattered. The Chhatia Bata Temple authorities are till date preserving the stone on which Hazur Elahi Pehli Patshah Ji got sedentary under Banyan tree and the pulley of the Amrit Kund used by Him to fetch the Amrit. The Temple Authorities in the later phases could excavate and take over the custody of Guru Sahib Ji's Pothi Sahib. To everyone's astonishment, the Pothi Sahib was novel alike intact even though excavated from Palace Remnants, centuries of years far along”.

Few years prior, in an inter-clash amidst the appointed authorities, numerous Pothi Sahiban were burnt which too included the Pothi of Hazira Hazoor Pehli Patshah Ji. Years aftermath to Guru Sahib Ji's visit i.e., in the epoch of post-independence, Sardar Bala Singh Ji along with his family settled in this region and soon the local populace commenced assembling with them. Around 1970s, the deserted Sikh population hiked to nearly 350 Sikh Families in the

province and with the native's aid, a Gurdwara Sahib was constructed of which Sardar Bala Singh Ji took over the charge of Seva. Momentously in the surrounding areas of Sri Gurdwara Sahib, the traits of farming were performed and the outcome was distributed in free amongst the needy publics. But a dark phase of misfortune casted its shadow upon the Sikhi Populace of this realm when a blood-stained earthshattering ferocious riot amidst the Muslims & Sikhs broke out. Numerous Sikhs were murdered whilst countless preferred migrating to other regions. The enduring populace out of fear gave up Sikhi. Post to the demise of Sardar Bala Singh Ji, the Gurdwara Sahib was wrecked and the Saroop of Jaagti Akaal Nanak Jyot : Sarab Kala Bharpur, Jagatguru Aad Sri Guru Granth Sahib Maharaj was transported with Puran Satkaar to West Bengal. This resulted in the culmination of Sikh Empire in Chhatia.

Cuttack City which confer to be the former capital & second largest city of Odisha presage to be the next destination on whose soil caressed the heavenly consecrated Lotus Feet of Awwal Elahi Noor : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj post sauntering from Chhatia. This city derives its name from the anglicized Sanskrit word Kataka, which has dual essences - one being military camp whilst the other being a seat of government protected by army. This city is on a peninsula flanked by the Mahanadi River to the north & Kathajodi River to the south. Cruising though the banks of River Mahanadi, Satguru Garib Niwaz : Guru Pritham Patshah Ji stepped into the province of Cuttack City & preferred to be on the River Banks in a cottage besides which prevailed an eminent hot-headed mesmerist of that epoch named Sri Chetan Bharti Ji. Proclaiming that he has mobilized Devi Bhairavi, Chetan Bharti expressed his skills of Witchcraft & Tantric Aasan(s) which in turn fascinated incalculable masses, thus proving his fallacies to be a substantial source of income. The junctures of delusion & prejudice faced a devastating wreck when the Benevolent Master commenced rendering His Gur Shabad attuned to the Firandia Rabab of Bhai Mardana Ji. Harkening to the divine Symphony, the swarm akin cohorts of Sri Chetan Bharti Ji ran towards the Blissful Master.

Scrutinizing the whole of this incidence, seeds of dual scornful essences (jealousy cum hatred) begun sprouting amidst the mind & heart of Sri Chetan Bharti Ji. To the fullest of all extends, he tried applying his Tantric Enchantments to bring back his admirers through the techniques of mesmerisation, yet he couldn't triumph. Legend prevails that in the pain of worsening his dignity from all engrossing angles, Sri Chetan Bharati Ji ultimately planned of conferring corporal chastisements upon Guru Sahib Ji. Once while Peer O Murshid, Wali E Hind Desh : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj was sedentary under a Sahada Tree (Streblus asper), Sri Chetan Bharti Ji with his spells disrupted one of the weightiest branches intending it to get befallen on the Seesh of Guru Patshah Ji. With the cognizance of his soul being gridlocked amidst the clutches of rage & predisposition, the hot-headed mesmerist botched to comprehend that the elements of nature would never ever harm their own Master under whose Divine Command they sustain & get nourished in this biosphere. The jiffy when the branch broke, Hazur Pehli Patshah Ji opened His eyes and the branch instead of getting fallen on His Seesh, fell at His Feet. Imbued in profound agony & weeping piteously, Sri Chetan Bharat Ji could apprehend his misdeeds and thus, fell at the Nectar Imbued Paragon akin Master's Feet.

The cosmical resplendent outlook of Satguru Garib Niwaz : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj made Sri Chetan Bharti Ji to realize the Master's Implication. Even it has been documented in the Odisha's Glorious

Chronicles that the intense influence of Guru Sahib Ji transformed Sri Chetan Bharati Ji to a Nanakpanthi who dedicated his entire life in propagating the codes & conducts of Sri Nankian Philosophy. It is momentous to note that the geographical edifice of Cuttack city can be described as a bowl which was most frequently flooded by the Mahanadi River. Apprehending the emanation of rainy season in a month / two, the Gur Roopi Saadh Sangat appealed The Benevolent Mater to hail them from this obliteration. On the same instance, the Kaal (Divine Command) / Elahi Hukum befallen in the embodiment of a boon amidst which Sri Chetan Bharti Ji offered one of the branches of the Sahada Tree to Guru Sahib Ji for brushing His Teeth. The Ubiquitous Master used only a part of it whilst dug the rest onto soil which has emanated in the manifestation of a colossal tress. To everyone's astonishment, the city of Cuttack has not been flooded by River Mahanadi till date, the significant glorious chronicle of which was being sung for several consecutive years as a part of Utkaliya Poetic Opus entitled as "Rama Katha".

Subsequently, aftermath to Guru Sahib Ji's departure, a Manji Sahib was built on the banks of River Mahanadi exactly at the spot where the Master of Clemency dwelled. This Manji was renamed as Sri Guru Nanak Matth which was in the custodian of Udasin (Nanakpanthi) Mahapurakh(s). With the emergence of hike in Sikh Population in the state, this particular Sikh Historical Destination was confiscated by them for some Anti Gurmat activities being propagated by the Mahant Sahiban. Ultimately, Sri Guru Nanak Matth was demolished and the Sikhs begun constructing a novel Gurdwara Sahib to let the Seva Sambhal of Jaagti Akaal Roopi Nanak Jyot : Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj in accordance to Sri Gur Khalsa Sikh Rehat Maryada. Amidst the phase of construction, the Paath Deedar of Elahi Gur Shabad Bani : Sri Sukhmani Sahib used to be performed in the personal dwelling of the Sikh Families prevailing across the realm where Sangat would gather on every Sunday which was followed by Sri Langar Seva. This phase can be accounted as "The Rise of Sikh Empire" in Odisha.

The year 1935 connotes to be substantially integral for the city of Cuttack for it presages to be the epoch when the construction of Itihaasik Gurdwara Sri Guru Nanak Datan Sahib was accomplished. The funds for the construction was rendered by eminent personalities not only pertaining to the State of Odisha, but the empanelled list engrossed donors from all across the globe. These included Maharaja Dr. Vikram Dev Varma (D.Litt.) : His Majesty The King of Jeypore Empire (Odisha), Maharaja Sri Krishna Chandra Gajapati Narayan Deo : His Majesty The King of Paralakhemundi Empire (Odisha), Captain Sri Dina Nath Ji : The Hon. Minister of Education (Patiala), The Staffs of Sri Khalsa College (Sri Amritsar Sahib), Sardar Seva Ram Singh Ji; Sardar Prabha Singh Ji (I.E.S.); Dr. S.S. Bhatnagar Ji; Col. D.N. Ray Ji & Lala Hare Krishan Laal Ji from Lahore (Pakistan), Scientist Sir C.V. Raman Ji, Sardar Bahadur Singh Ji & Sardar Mohan Singh Ji of Rawalpindi (Members : Secretary of States Council, London) & The Gurdwara Parbandhak Committee of Sri Nankana Sahib (Punjab, Pakistan).

The day on which the novel building of Sri Gurdwara Sahib was inaugurated conferred to be the Pargaas Utsav of Gulrukh E Shahenshah, Noor E Elahi : Pehli Patshah Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj. The Pehla Pargaas of Sarb Kala Bharpur : Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj was performed in the august presence of various Eminent Odia Personalities, the enlistment of which included Sri Gopal Chandra Praharaj (Freedom Fighter

& Author), Sri Gopabandhu Das (Freedom Fighter, Litterateur & Editor of Odia Newspapers), Maharaja Sri Purna Chandra Bhanjadeo (His Majesty The King of Mayurbhanj), Sri Hare Krushna Mahatab (Litterateur), Sri Banka Nidhi Patnaik & Sri Kunja Bihari Mohanty (Freedom Fighters & Authors). On this auspicious juncture, Sri Gopal Chandra Praharaj delivered an extensive dialogue engrossing the life & times of Badshah E Aalam : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj. The date of this inaugural ceremony corresponded to 10th of November 1935 which can be accounted as 466th Parkash Gur Purab of Akaal Sri Guru Pehli Patshah Ji.

The news of Sri Gurdwara Sahib Ji's Building inauguration along with the dialogue rendered by Sri Gopal Chandra Praharaj on this momentous occasion got published in the Odia Newspapers : Satya Samachar & The Samaj on 13th of November 1935. The voicing of Sri Gopal Chandra Praharaj on Guru Sahib Ji also got published in the leading Odia Journal : Utkal Sahitya (Magh Issue : 1936) & Purna Chandra Bhasha Kosha (1936) which was edited by Maharaja Sri Purna Chandra Bhanjadeo (His Majesty The King of Mayurbhanj) himself. Scrutinizing the inscriptions persisted in this Sikh Heritage, the walls bore depiction of Dhanashri Mahela Pehla (Sri Aarti Aarta) as well as the list of donors who had contributed for the construction of Sri Gurdwara Sahib. Unfortunately, the creation of Orissa Sikh Pratinidhi Board (An Association of Anti Sikh Missionary Pests) led to the untimely as well as illegitimate demolition of this significant Sikh Heritage, thus transforming the Gurdwara Sahib into Sri Guru Nanak Public School & getting a Forged Gurdwara Sahib constructed 2 Kms away from the real destination.

The Mahant has again confiscated the land which once belonged to Sri Guru Sahib Ji and has installed idols of Hindu Devi Devta(s) underneath the Itihaasik Sahada Tree which stands still to commemorate the Master's Presence since His epoch. Apart from the destination of Itihaasik Gurdwara Sri Guru Nanak Datan Sahib (Cuttack) on the banks of River Mahanadi, Guru Sahib Ji has also visited the areas of Sri Dhableswar Mahadev Temple in Cuttack City where He had Gosht (Debate) with the Shaivite Priest, in the concluding phase of which the priest got brutally defeated and accepted Satguru Garib Niwaz : Sahib Sri Guru Nanak Dev Ji Maharaj as His Guru. Here the then King of Cuttack City sauntered to pay homage to Guru Sahib Ji and out of his reverence & reverence for the Master, the Raja proffered a piece of land where Sri Waheguru Matth was constructed. In this Matth, the Udasin(s) / Nanakpanthi Mahapurakh(s) used to chant & also elucidate the Sangat to hum the chaunt of Waheguru. Unfortunately, this Matth too got demolished out of negligence and I have hereby affixed a traditional photograph of it.

Subsequently, ambling from Cuttack, Hazur Pehli Patshah Ji traversed through Bhubaneshwar, Pipli as well as Sakhi Gopal & finally, caressed the soil of Sri Jagannath Puri where He preferred to get sedentary on the sea shore, exactly the synonymous spot where contemporarily is stationed the funeral ground Swarga Dwara. The hours of twilight prior to dusk were casted amidst which the local populace were getting equipped for moving towards their abode. On the spur of the moment commenced the melodious Shabad (Dhur ki Bani) from the intone of Zahira Zahoor, Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj attuned to the Firandia Rabab of Bhai Sahib Bhai Mardana Ji, heeding to which the local populace flocked around the Benevolent Master as akin to a swarm of bees who have encircled a beehive. Hazira Hazur, Satguru Garib Niwaz Pehli Patshah Ji's Sri Mukhwaak Shabad had such an intense impact upon the

hearkeners that they got infused amidst the nectar of Deific Ecstasy, thus their souls & hearts were in a stage of significant fruition on whom could get conferred the Supreme Nibbana on any jiffy.

The precise juncture when voicing of Gur Shabad Bani was accomplished by the Master, Guru ka Rababi : Bhai Sahib Bhai Mardana Ji pleaded Him articulating the cause of his intense hunger & incessant thirst. The Ubiquitous Master with a grin on His ever-resplendent face (Sri Mukh), indorsed His treasured comrade to saunter in direction of Sri Jagannath Temple and in an expecting intone, He deliberated that in the whereabouts of this Chaar Dham Mandir Bhai Sahib Ji may meet the obligatory necessities. Abiding to the commandment of His Master, Bhai Sahib Bhai Mardana Ji ensued towards the temple but was refrained from entering its premises for his outlook was apparent to that of a Musalmaan. Hence, disenchanted to attain nutriments & water to quench his throbbing thirst, the Guru's Rababi articulated his agony & sense of dejection attained from the Temple Pandit(s), thus getting equipped to sally out from Sri Jagannath Puri. Heeding to the anguishes, Badshah E Paigambar : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj leered & thus the underneath got bequeathed from His Sri Mukh :

“Mardana Ji, please elevate the level of your serenity and endure performing the Naam Simran / Shabad Kirtan. The Parsad will itself emanate at your end at the soonest. ”

On the contrary, the Holy Aarti at Sri Jagannath Temple was about to get commenced amidst which the Parsad on a Golden Platter was being offered to the idol. To everyone's bewilderment, the golden salver blew up into the air and started flowing towards the sea shore where Guru Maharaj Ji was sedentary. Adhering to the movement of Golden Platter, the thronging Crowd of Vaishnav Bhagat(s) as well as Sri Jagannath Temple Priests could discern the Majestic Presence of Shabad Moorat, Akaal Purakh Dey Sargun Saroop : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj. The spectators were astounded to beckon that performing Sampuran Parikrama for thrice around Guru Sahib Ji, the golden plate got sedentary at the Master's Lotus Feet. Zahira Zahoar Guru Sahib Ji Himself took some Parsad whilst proffering the same to Bhai Sahib Bhai Mardana Ji, sought the enduring to be disseminated amidst the masses. Aftermath, the Benevolent Master reimbursed the golden platter to Panda Sadananda Pratihari (The Head Priest) which is yet being preserved at Ratan Bhandar (Coffer) of Sri Jagannath Temple.

An ephemeral account of all the afore procured stances were conveyed to Gajapati Maharaj Sri Pratap Rudra Chandra Dev : His Highness, The King of Sri Jagannath Puri who implied to be at his colleague's residence in Cuttack. Harkening to the manifestation of a Deific Entity from North India, the king instantly ensued towards Sri Jagannath Puri and tracing the regal presence of Guru Sahib Ji on the Oceanic Shore of Sri Mahodadhi, he couldn't refrain himself from getting imbued in the nectar of Master's Consecrated Feet. Aftermath, he pleaded Shahenshah E Aalam : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj to have abode in his palace but the Master denied and bequeathed His kindest consent to halt in a mud cottage stationed at a remoteness of 500-600 yards from Sri Singh Dwaar : The Northern Gate of Sri Jagannath Temple. The Master dwelled in this abode for an epoch for nearly 24 days amidst which out of the blue celestial incidences got befallen on this pious land which includes recital of Dhanashri Mahela Pehla & the conferral of Sri Bauli Sahib by the Deific Master as a token of blessings.

Legend prevails that on a dusky twilight, His Highness : Gajapati Maharaj Sri Pratap Rudra Chandra Dev sauntered towards the cottage of Zahira Zahoor : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj for appealing Him to assemble at the Maha Aarti of Sri Jagannath Temple for which the Master conferred His kindest consent as the Ubiquitous Sri Akaal Nanak Jyot was well discerned of Sri Kaal Purakh Ji's celestial transpiration. The juncture whilst Parmatam in His Akali Sargun Saroop in consort with Sri Gajapati Maharaj, Bhai Sahib Bhai Mardana Ji, Maha Mantri & Regal Officials treaded into the premises of Sri Jagannath Temple, the Maha Aarti got commenced. With exception to Guru Sahib Ji, the enduring personas swiftly mounted the 22 Steps (Baisi Pahuncha) & trodden into the Garva Gruha which presages to be the Divine Sanctorum of Temple where the Chaturdha Murty : Sri Jagannath, Sri Bal Bhadra, Mata Subhadra & Sri Sudarshan Chakkar are installed. On the contrary, Awwal Elahi Pehli Patshah Ji preferred to get desked under the Kalpa Vriksh which can hitherto be professed.

Amidst this jiffy, the thronging enthusiasts along with the King, Priests & Regal Officials prevailing besides the Garva Gruha were peeping to the exterior premises to discern the Magnificent Presence of Guru Sahib Ji but were astounded to embark the Master's Existence at Sri Mandir's exodus. Post accomplishing the rituals of Maha Aarti, the Panda(s), Sri Gajapati Maharaj, The Regal Officials in consort with Bhai Sahib Bhai Mardana Ji ensued towards Guru Sahib Ji imbued substantially with the essence of rage, perceiving which The Beloved Guru's Rababi got sedentary at the Consecrated Lotus Feet of his Master seeking His Divine Refuge. In extreme wrath, the Panda(s) couldn't discern that Hazrat Baba Nanak Shah Ji is the Solitary Monarch of Cosmos : The Tangible Akaal Saroopi Jagannath Ji in His Sri Sargun Saroop and thus probed of proving His Piousness for Pehli Patshah Ji didn't attend the Orthodoxically Executed Ritualistic Idol Worship. The Ubiquitous Master responded that He was assembled in the Maha Aarti of Sri Akaal Saroopi Parmatam which is forever on tenacity.

Thence, Peer O Murshid deliberated that the all-engrossing cosmical elements were in consort with Him whilst rendering Sri Aarti Aarta to the Real Jagannath. This sort of Aarti Aarta is ever enduring all across the ether and is ceaseless. Harkening to the Mystical Words of Satguru Garib Niwaz : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj, the Head of Priests : Daitapati Ji earnestly pleaded Guru Sahib Ji to bless them with a vision of such Maha Aarti. In retortion, Sri Akaal Purakh Ji in His Sargun Saroop voiced the underneath cantos attuned to Raag Dhanashri which has been labelled as Aarti Aarta for Gur Khalsa Panth :

ਧਨਾਸਰੀਮਹਲਾ ੧ ਆਰਤੀ ੧ੳ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

ਗਗਨਮੈਬਾਲੁਰਵਿਚੰਦੁਦੀਪਕਬਨੇਤਾਰਿਕਾਮੰਡਲਜਨਕਮੇਤੀ ॥ ਧੂਪੁਮਲਆਨਲੇਪਵਣੁਚਵਰੋਕਰੇਸਗਲਬਨਰਾਇਫੂਲੰਤਜੋਤੀ ॥੧॥

ਕੈਸੀਆਰਤੀਹੋਇਭਵਖੰਡਨਾਤੇਰੀਆਰਤੀ ॥ ਅਨਹਤਾਸਬਦਵਾਜੰਤਭੇਰੀ ॥੧॥ ਰਹਾਉ ॥ ਸਹਸਤਵਨੈਨਨਨੈਨਹੈਤੋਹਿਕਉਸਹਸਮੂਰਤਿਨਨਾਏਕਤੋਹੀ ॥

ਸਹਸਪਦਬਿਮਲਨਨੇਕਪਦਰੰਧਬਿਨੁਸਹਸਤਵਰੰਧਇਵਚਲਤਮੇਰੀ ॥੨॥ ਸਭਮਹਿਜੋਤਿਜੋਤਿਹੈਸੋਇ ॥ ਤਿਸਕੈਚਾਨਣਿਸਭਮਹਿਚਾਨਣੁਹੋਇ ॥

ਗੁਰਸਾਖੀਜੋਤਿਪਰਗਟੁਹੋਇ ॥ ਜੋਤਿਸੁਭਾਵੈਸੁਆਰਤੀਹੋਇ ॥੩॥ ਹਰਿਚਰਣਕਮਲਮਕਰੰਦਲੇਭਿਤਮਨੋਅਨਦਿਨੋਮੋਹਿਆਹੀਪਿਆਸਾ ॥

ਕ੍ਰਿਪਾਜਲੁਦੇਹਿਨਾਨਕਸਾਰਿਗਕਉਹੋਇਜਾਤੇਤੇਰੈਨਾਮਿਵਾਸਾ ॥੪॥੧॥੭॥੯॥

In snippets, the English Paraphrase for afore Shabad is : On the cosmic platter of the sky, the sun and the moon are the lanterns. The stars and their constellations are studded pearls. The fragrance of sandalwood in the air is the temple incense, and the wind is the fly-whisk. All the plants of the world are the altar flowers in offering to You, O Luminous One. What a beautiful Arati this is! Your Arati is the destroyer of fear. The Unstruck Sound of the Shabad is the vibration of the temple drums. You have thousands of eyes, and yet You have no eyes. You have thousands of forms, and yet You do not have one. You have thousands of lotus feet, and yet You do not have even one foot. You have no nose, but you have thousands of noses. This play entrances me. Amongst all is Your Light, You are that Light. By its radiance, all receive radiance within. Through the Guru's teachings, the light manifests. That which is pleasing to You is the Arati. My mind is enticed by the sweet lotus feet of Hari. Day & Night, I thirst for them. Bestow the water of Your mercy upon Nanak, the thirsty Cuckoo Bird, so that he may dwell in Your Name.

I would hereby wish to elucidate the readers that this celestial paraphrase of Mahela Pehla Shabad Gurbani has been performed by my utmost cherished : Dr. Kamalroop Singh Ji who accredits to be a matchless scholar in Sikh Studies and has also pursued his Doctorate Degree on Dasam Sri Guru Granth Sahib Ji Maharaj. His authored book, entitled : “The Granth of Guru Gobind Singh” is a marvellous work on the essence & historicity of Sri Dasam Bani. His Majesty : Gajapati Maharaj Sri Pratap Rudra Chandra Dev, the Daitapati & all the spectators prevailing amidst this scenario prostrated at the Consecrated Lotus Feet of Murshid O Aalam : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj & sought His Benevolent Sanctifications. Legend prevails that on a fine juncture, the most eminent actor : Sri Balraj Sahni Ji insisted Thakur Sri Rabindranath Tagore Ji to pen an Anthem for the whole of globe as he has inscribed one for the nation of India. Sri Rabindranath Tagore Ji retorted that not only confining to globe but for the whole of universe, Anthem has already been voiced by Guru Pehli Patshah.

Post to this instance, thus emanates the Sakhi of Guru Sahib Ji's numinous meeting with Sri Chaitanya Mahaprabhu Ji (A Prominent Saint of West Bengal). Leafing through the contemporary eyewitness chronicles pertaining to that epoch, one can discern an astonishing relationship prevailing amidst Guru Sahib Ji & Sri Chaitanya Ji. On the primordial jiffy of their first meeting just beside the cottage where Ubiquitous Master preferred to dwell, both glanced on each other and ensued to get sedentary under binary timbers. A few junctures later, Zahira Zahoore Sachey Patshah Ji mounted to saunter away whilst Chaitanya Ji endured immovable. Spectating all these procurances, the Guru's Rababi Bhai Mardana Ji probed His Master the underneath cited line :

“Patshah Ji, the Sant is yet awaiting Your Sanctuary. His Devout Eyes permeated with tears of admirations for You is enough to beckon his supreme stage of love which will be ever flawless at Your end.”

With a grin on His perpetually charismatic & resplendent Sri Mukh, Zahira Zahoore Sahib Sri Guru Nanak Dev Ji Maharaj retorted that Sri Chaitanya Mahaprabhu Ji was in an earnest quest for yearning Krishan Ji whilst He pertains to be the Adherer of the Supreme Akaal Purakh Ji who has manifested and can expunge countless of Krishan Ji. Hence, awaiting to converse with him won't gratify Sri Akaal Purakh.

On the subsequent instance of meet-up, it was perceived that The Regal Monarch of Cosmos : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj was stepping out of Sri Jagannath Temple premises whilst Sri Chaitanya Mahaprabhu Ji was stepping in. Post glimpsing at the Master's charismatic appearance, Sri Chaitanya Mahaprabhu Ji couldn't resist himself from getting prostrated at His Consecrated Lotus Feet. However, the Master being an infinite treasure of benevolence refrained him for performing such a moniker of devotion. Thence, Guru Sahib Ji & Sri Chaitanya Mahaprabhu Ji sauntered towards the Oceanic Shores of Sri Mahodadhi just beside to Swargadwara. One of the disciples of Sri Chaitanya Ji probed the cause of his Master of stepping out from Sri Jagannath Temple premises without performing the ethnic adoration leitmotifs. In retortion Sri Chaitanya Mahaprabhu Ji deliberated that it is not necessary to enter into the temple and seek the presence of Lord when He presage to be in your ensemble. Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj is the Sargun Saroop of Nirgun Parmeshar who has Himself descended to ferry the humanoids across the terrifying marine whirl of Kalyug.

Even a contemporary eyewitness : Sri Ishwar Daas has cited all these events in Kalam Krit : Sri Chaitanya Bhagavat. In Adhyaya 64 of this poetic treatise, the poet has inscribed that in the congregational singing led by Shri Chaitanya Mahaprabhu Ji in Nagar Purushottam (Puri Dham), Awwal Elahi Noor : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj & Saranga (a name for Bhai Mardana Ji for he played the Rabab which was addressed as Sarangi in Odisha), the deuce bothers : Sri Rupa and Sri Sanatana along with Sri Jagaai and Sri Maadhai also joined in. Sri Gopal Guru, for whom Akaal Nanak Roopi Pehli Patshah Jagatguru Sahib Sri Guru Nanak Dev Ji had an intense fondness, joined them as well, in consort to Sri Nityananda Prabhu, who presaged to be an incarnation of Sri Balram Dev (Elder Brother of Sri Jagannath Ji). They all relished the Kirtan at Jagannath Puri. This juncture confers to be the akin month of July when Sri Chaitanya Mahaprabhu Ji had taken up permanent abode in the house of Sri Kasi Mishra Ji where he himself along with his disciple Sri Udyata Mishra Ji had rendered profound Seva to the Qadar manifested in this epoch as Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj.

Once while Guru Sahib Ji and Bhai Sahib Bhai Mardana Ji were sedentary along the sea shore, a few humanoids carried a corpse and ensued towards the Funeral Ground of Swargadwara. Ethnic persisted that if a corpse is discerned to be half-burnt, then the enduring portions will have to be discharged into the waters of tributary /marine. An akin incident transpired therein. The rites commenced for the arrived corpse yet it was presaged to be semi burnt. Hence it was preferred to be dissolute into the aquatic. However, the tides transcended the corpse o'er to the shore & astonishingly, a scrawny jackal apparent to be malnourished since long was professed running towards it. Post sniffing that carcass, the Canis aureus ensued away which flabbergasted Bhai Sahib Bhai Mardana Ji. Hence, the Guru Pyara Rababi enquired his Master in an intone of bizarre,

“Patshah Ji, being its element of nourishment, how can he flout that cadaver even being so weedy ?”

The Ubiquitous Master retorted that the hominoid whose cadaver is lying was a Nir Gur and thus for his filth of actions, even a Canis aureus (Jackal) did not discern him.

This explicit Sakhi of Hazur Pehli Patshah Ji infers to the significance of Guru's presence in one's life. It is solitarily a Guru who can dissipate the attributes of gloomy Kalyug and instil the virtues of a Gurmukh midst a hominoid's mindset. Synonymous to a wave emanating from the oceanic waters is distinctively sturdy but again presage to express its solvency by merging into ocean, our Guru Sahiban are a mirrored presentation of Sri Akaal Purakh Ji Himself who blaze with the sheen of veracity & can upraise the Divine Potentials obligatory for a mystical evolution. Our Guru Sahiban have conferred upon us the Shabad : Dhur ki Bani which acts as a key to assimilate with Sri Akaal. Hereon, I glide my pen to elucidate upon the binary Kalyug Sakhi(s) which have procured in Sri Jagannath Puri. One connotes to be that of Kalyug Pandit Ji whilst the other presage to be of Kalyug the Era. Thence, I will be elucidating a comprehensive depiction of chronicles, significance as well as the structural building annals of Gurdwara Sri Bauli Matth Sahib Ji along with the Sakhi(s) pertaining to Guru Sahib Ji's meeting with various saints in the realm of Sri Jagannath Puri who later turned to be His enthusiasts : Nanakpanthi(s).

In the premises of Sri Jagannath Temple, there persisted a highly learned yet affluent Pandit whose name has been documented in the Historical Treatises as Panda Kalyug Ji. Subsequent were his followers who would visit him thus aspiring to get predicted their future and bequeath piles of proffering at his very ends. The innocent masses would hearken to his fable stories based on fallacies as well as illusions & imbue in ecstasy acknowledging him to be a mystical entity. At times he would shut his eyes along with those of right / left nostrils and would then seek masses to perform the akin leitmotifs amidst which he articulated his hypocritical visits to Brahm Lok, Baikunth Dham & Shiv Lok. Once while performing such duplicity, Satguru Garib Niwaz Sahib Sri Guru Nanak Dev Ji Maharaj indicated His Rababi cohort, Bhai Sahib Bhai Mardana Ji to get concealed his small iron pitcher alike container in which the donations were piled. Post articulating his illusional narrations when Pandit Kalyug Ji opened his eyes and discerned his ampoule to be mislaid, his rage gone boundless. In a supremely pitched intone imbued with intense egotism, the Pandit screamed the underneath penned lines with all his psychosis,

“Those who dare to crack witticism with saints will be clasped midst the perimeters of perdition. Hence, every solitary humanoid present here must take these words into cognizance & return my pitcher at the soonest.”

The minds of the locale populace though immersed in the ocean of simplicity were drenched in anxieties aftermath hearkening to the words of Pandit Kalyug Ji. But the Ubiquitous Master ignited their spirits by probing the Pandit Kalyug Ji with cited beneath lines,

“Pandit Ji, when you were able enough to envisage the advents of Brahm Lok, Baikunth Dham & Shiv Lok, aren't you susceptible for exhuming your own Donation Pitcher which has now been concealed !”

Hearkening to the words of Guru Sahib Ji, the deceitful traits of Pandit Kalyug Ji were unveiled in front of the hominoid masses and thus comprehending self-culpabilities, he turned out to be the First Sikh of Guru Sahib Ji in the jurisdiction of Sri Jagannath Puri. Additionally, Pandit Kalyug Ji also pleaded Murshid O Aalam : Sahib Sri Guru Nanak Dev Ji

Maharaj to pay a visit to his dwelling to which the Master agreed and even stayed at his ends for nearly a day / two. Here, the Master of Cosmos voiced the underneath Shabad for elucidating the masses to refrain themselves from clutches of hypocrisy and deceitful treacheries.

ਧਨਾਸਰੀਮਹਲਾ ੧ ਘਰੁ ੩

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥ ਕਾਲੁਨਾਹੀਜੋਗੁਨਾਹੀਨਾਹੀਸਤਕਾਢਬੁ ॥ ਥਾਨਸਟਜਗਭਰਿਸਟਹੋਏਛੁਬਤਾਇਵਜਗੁ ॥੧॥ ਕਲਮਹਿਰਾਮਨਾਮੁਸਾਰੁ ॥
ਅਖੀਤਮੀਟਹਿਨਾਕਪਕੜਹਿਠਗਣਕਉਸੰਸਾਰੁ ॥੧॥ ਰਹਾਉ ॥ ਆਂਟਸੇਤੀਨਾਕੁਪਕੜਹਿਸੁਝਤੇਤਿਨਿਲੇਅ ॥ ਮਗਰਪਾਛੈਕਛੁਨਸੁਝੈਏਹੁਪਦਮੁਅਲੇਅ ॥੨॥
ਖੜ੍ਹੀਆਤਧਰਮੁਛੈਡਿਆਮਲੇਛਭਾਖਿਆਗਹੀ ॥ ਸ੍ਰੀਸਟਿਸਭਇਕਵਰਨਹੋਈਧਰਮਕੀਗਤਿਰਹੀ ॥੩॥ ਅਸਟਸਾਜਸਾਜਿਪੁਰਾਣਸੋਧਹਿਕਰਹਿਬੇਦਅਭਿਆਸੁ ॥
ਬਿਨੁਨਾਮਹਰਿਕੇਮੁਕਤਿਨਾਹੀਕਹੈਨਾਨਕੁਦਾਸੁ ॥੪॥੧॥੬॥੮॥

This abode of Pandit Kalyug Ji where Gulrukh E Badshah : Sahib Sri Guru Nanak Dev Ji Maharaj dwelled is yet prevailing just beside the Kalp Vriksh at Sri Jagannath Temple premises where the Master had articulated the Holy Aarti Aarta in Raag Dhanashri. Legend prevails that from the residence of Pandit Kalyug Ji, Hazur Pehli Patshah Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj ensued towards the oceanic shores of Sri Mahodadhi and got sedentary by getting profoundly immersed in the nectar of Naam Simran. Unexpectedly, a fearsome tornado emanated carrying much debris for which the firmament as well as adjacent arenas were shroud in dimness. Nothing at hands length could be seen perceiving to which Bhai Sahib Bhai Mardana Ji commenced discerning that if at all he gets demised by this sturdy natural calamity, then not a solitary individual will perform his funeral rites in the realm of Sri Jagannath Puri. The Ubiquitous Master grinned and consoled His Rababi Cohort for not getting frightened. Thence embodied a terrible fiend whose cranium tend to in clouds whilst feet deep in the earth.

Unfathomable were his nostril's openings consorted with lengthened tusks who was apparent to be heading towards the Master & His Rababi. Trembling out of anxiety, Bhai Sahib Bhai Mardana Ji commenced predicting about his upcoming phase of decease. Qadar E Shahenshah Sahib Sri Guru Nanak Dev Ji Maharaj could embark such a stage of Bhai Sahib Ji and thus directed him to commence performing the Naam Simran. Finally manifested Kalyug : The Era in his tangible form whose body was adorned with countless pores from which emanated blazes & smoke. Though apparently his physique resembled to that of a humanoid, yet he carried tongue in a hand whilst sensual organs in other and sauntered towards The Master of all Ages : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj. Subsequently proffering salutations at the consecrated lotus feet of Awwal Elahi Shahenshah : Guru Pehli Patshah Ji, Kalyug sought clemency & commenced introducing himself along with deliberating his traits of bigoted monarchy which encompasses delusion & predispositions. He further deliberated that in his militia, deceit will be the General of Forces imbued amidst the leitmotifs of vehemence, annoyance, covetousness & egotism.

Combatants sedentary on Elephants as well as Chariots connote to be inebriation, suspiciousness, infidelity & affronts. Harkening to the facades of Kalyug the Era, Badshah E Aalam : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj retorted that humiliations will be faced by those who tend to rule. The servant of Sri Akaal can never be grief-

stricken by any celestial / evil quandaries. Thence, Kalyug yet again comprehended that Guru Sahib Ji implies to be the Sargun Saroop of Parmatam Himself and nonentity in this cosmos can be equated with His Majestic Regal Monarchy. Kalyug even sought the Master's Consent for granting Him an abode to prevail wholly adorned with Gilt and Treasures where he will himself perform the Seva for Guru Sahib Ji through musk drenched in sandal. Hazira Hazoor : Guru Pehli Patshah Ji refused to concede Kalyug's proffering and directed His Rababi Cohort : Bhai Sahib Bhai Mardana Ji to attune in Siri Raag, thus voicing the underneath Gur Shabad :

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁਸਿਰੀਰਾਗੁਮਹਲਾਪਹਿਲਾ ੧ ਘਰੁ ੧ ॥ ਮੋਤੀਤਮੰਦਰਉਸਰਹਿਰਤਨੀਤਹੋਹਿਜੜਾਉ ॥ ਕਸਤੂਰਿਕੁੰਗੁਅਗਾਰਿਚੰਦਨਲੀਪਿਆਵੈਚਾਉ ॥

ਮਤੁਦੇਖਿਭੂਲਾਵੀਸਰੈਤੇਰਾਚਿਤਿਨਾਵੈਨਾਉ ॥੨॥ ਸਿਧੁਹੋਵਾਸਿਧਿਲਾਈਰਿਧਿਆਖਾਓ ॥ ਗੁਪਤੁਪਰਗਟੁਹੋਇਬੈਸਾਲੇਕੁਰਾਖੈਭਾਉ ॥

ਮਤੁਦੇਖਿਭੂਲਾਵੀਸਰੈਤੇਰਾਚਿਤਿਨਾਵੈਨਾਉ ॥੩॥ ਸੁਲਤਾਨੁਹੋਵਾਮੇਲਿਲਸਕਰਤਖਤਿਰਾਖਾਓ ॥ ਹੁਕਮੁਹਾਸਲੁਕਰੀਬੈਨਾਨਾਨਕਾਸਭਵਾਉ ॥

ਮਤੁਦੇਖਿਭੂਲਾਵੀਸਰੈਤੇਰਾਚਿਤਿਨਾਵੈਨਾਉ ॥੪॥੧॥

Hearkening to the Divine Articulations of Guru Sahib Ji, Kalyug the Era beseeched clemency and thus bequeathed his substantial assurance of not casting its bigoted shadow upon anyone who keeps on endures to drenched himself / herself amidst the oceanic nectar of Waheguru Naam Simran. Those who ensue to prevail abiding to the doctrines of Sri Akaal Purakh Ji's manifested Gur Sikhi Rehit Maryada can never be engulfed in the commands of Kalyug, This Vachan has also been deliberated by Dasvin Akaal Nanak Jyot, Shamshir Pita : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj in the First Adhyay of His Kalam Krit : "Ath Sri Prem Sunmarag Granth" (Patshahi 10). Subsequent to this enormous conversation, Kalyug emanated to vanish & thus tranquillity commenced recurring as persisted in the aura prior to its manifestation. From the shores of Sri Mahodadhi, Hazur Pehli Patshah Ji sauntered towards the mud cottage where He was prevailing stationed just in front of Singh Dwaar (Northern Gate) of Sri Jagannath Temple. On a twilight dusk, Gajapati Maharaj Sri Pratap Rudra Chandra Dev : His Highness, The King of Sri Jagannath Puri came to pay homage to Guru Sahib Ji & pleaded the underneath :

"Prabhu, as the pious occasion of Sri Rath Yatra is approaching, we are immensely facing the dearth of fresh consumable water. For meeting this requisite obligatory, we either have to ensue towards Daya River which flows nearly at the outskirt else edifice burrows on land where rain water can be stored for meeting the basic necessities. Please consecrate us with a boon of consumable aquatic for quenching our throbbing thirst".

The Benevolent Master upon heeding to the entreaty of Sri Gajapati Maharaj, the Sargun Saroop of Sri Akaal Purakh : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj commanded His Rababi Cohort to accompany Him sauntering to few distances and thus commence tunnelling. When the underground water sprung out, Zahira Zahoor Pehli Patshah Ji put His Charan Kamal thus transforming the water to be Sri Charan Amrit. The contemporary British Records are also suggestive that in the entire geographical dimensions of Sri Jagannath Puri District, this Bauli Sahib confers to be the solitary of its kind to engross sweetened drinkable amidst it. It is momentous to note hereby that this Bauli Sahib

bequeathed upon as a Boon for Residents of Sri Jagannath Puri has been constructed with 38 Steps (Paudi) leading to the Divine Charan Amrit of Pehli Patshah Ji. Hence, it is indicative that as akin to the 38 Paudi(s) of Sri Jap Nishan (Sri Japji Sahib), one must recite every Paudi of Sri Japji Sahib sedentary on every Paudi of the Bauli and gallop the Pious Nectar by sprinkling a few droplets on self, adhering to which there's must to manifest an essence of mystical evolution. Subsequent to this incidence, Hazur Pehli Patshah Ji equipped to depart from this realm and thus the influx of Sri Nanakpanthi Parcharak Sahiban were inferred in Sri Jagannath Puri, primordial of which connotes to be Baba Sri Chand Ji (The Eldest Son of Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj).

Param Puja Baba Sri Chand Ji commemorated a muddy edifice beside to Sri Bauli Sahib and labelled it as Sri Bauli Matth Sahib where he used to render the celestial dogmatics pertaining to Gur Sikhi. From here emanated various Udasin Mahapurakh(s) & Giani Sahiban who even moved to various parts of East India for Sikhi Dharam Parchar Prasaar, the one amidst them can be enlisted as Baisakhi Baba who played an instrumental role for establishing Itihaasik Gurdwara Sri Nanaksar Sahib (Chandrakona), West Bengal. Halting for few months at Sri Bauli Matth Sahib, Baba Sri Chand Ji sauntered towards the cottage and established a Manji Sahib, thus labelling it to be Sri Guru Nanak Matth. Even in the acres of land proffered to Guru Sahib Ji by Sri Gajapati Maharaj, Baba Sri Chand Ji begun erecting Sri Guru Nanak Dharamshala where the pilgrimages were proffered Incessant Langar & Sanctuary. Aftermath to the exodus of Thakur Baba Sri Chand Ji, Chhevin Patshah : Takhat Sachkhand Sri Akaal Takhat Sahib Ji Dey Sirjanhaar, Jagatguru Sahib Sri Guru Hargobind Ji Maharaj appointed His Son : Guru Ansh Baba Gurditta Ji as the Incharge whilst Bhai Almast Ji as the conserver of all Gur Asthaan prevailing in Sri Jagannath Puri.

Bhai Almast Ji thence renovated these Sikh Heritage Sites subsequent to which the Punjabi Populace from Punjab commenced visiting Jagannath Puri in masses and took refuge at Sri Guru Nanak Dharamshala. Later on, these Nanak Naam Leva Sangat were witnessed by the locale Odia Populace and hence acknowledging them to be Punjabi(s), the Dharamshala go later labelled as "Punjabi Matth". On the contrary, in Sri Guru Nanak Matth prevailing opposite to Singh Dwaar (Northern Gate) of Sri Jagannath Temple, i.e., stationed at a distance of more than 650 yards from the Temple's Main Shrine, the succession of Sri Udasin Nanakpanthi Incharge ensued which can be chronologically sequenced as : Baba Sri Chand Ji, Baba Gurditta Ji, Baba Balu Hasa Ji, Guru Jadav Rai Ji, Guru Shah Ji, Baba Udhav Rai Ji, Baba Jivan Daas Ji, Baba Baalak Daas Ji, Baba Jodha Raam Daas Ji, Baba Sangat Daas Ji, Baba Medha Daas Ji & Baba Gotra Daas Ji. Finally, the 13th Incharge of this Matth : Mahant Mangu Daas Ji along with his companion : Gadar Daas Ji stepped into the province of Puri and gave a majestic outlook to this Heritage with extensive constructional renovations. Here he installed the statue of Param Puja Baba Sri Chand Ji along with some Hast Likhat Gurbani Pothi Sahiban which were reverentially worshipped with all rituals.

Allured by the majestic appearance of Sri Guru Nanak Matth as rendered by Mahant Sri Mangu Daas Ji, the locales thence commenced labelling this Gur Asthaan as Mangu Da Matth / Sri Mangu Matth Sahib. The 14th Incharge Sri Gobind Raam Daas Ji made the Pargaas of Sarab Kala Bharpur : Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj in the Matth who was further succeeded by Baba Sukhdev Raam Daas Ji, Guru Har Sharan Daas Ji, Baba Khushal Raam

Ji, Sant Parsad Daas Ji, Udasin Baba Gobind Raam Daas Ji, Baba Kirpa Raam Daas Ji, Guru Kashi Raam Daas Ji, Mahant Baidyanath Daas Ji and thus, finally the contemporary Udasin Mahant : Mahant Bhavani Shankar Daas Ji is the custodian of Matth's Seva Sambhal. Hence, aftermath to the Pargaas of Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, Sri Mangu Matth Sahib Ji was transmuted to Gurdwara Sri Mangu Matth Sahib Ji. Amongst the enlistment of Matth Incharge Succession, it can be well discerned that Udasin Baba Gobind Raam Daas Ji was chosen as the custodian of this Gurdwara Sahib for twice during which His Highness, The Hon. Gajapati Maharaj : Sri Bira Kesari Deva (Bhagirathi Deva) in his 18th Anka (22nd September 1750 - 22nd August 1751) bequeathed the rights of Chavar Seva for this Matth Sahib whilst bestowed the same for Mayur Pankh Seva in his 41st Anka (September 1765 to September 1769), thus bequeathing his Devout Reverence for Hazira Hazur Guru Sahib Ji.

It presage to be worth penned that the entire premises of Sri Mangu Matth Sahib were in the possession of Emar Matth and thus, the Matth Adhikari had contributed a piece of land for the commemoration of this Historic Sikh Heritage. The pragmatic evidential aspect of this can yet be discerned in the walls of Emar Matth which beholds a painting amidst which are depicted Aalam E Badshah : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj, The Guru's Rababi : Bhai Sahib Bhai Mardana Ji & the sole germinator of Janamsakhi : Bhai Sahib Bhai Bala Ji along with a miniscule portrayal of Sri Jagannath Ji sedentary on his Cart (Rath) at above, consequently connoting to the annals of Guru Sahib Ji's presence during Rath Yatra. Subsequent to these procurances was the influx of Sagal Srisht Di Chadar, Dharam Da Rakha : Nauwey Patshah Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj into the realm of Sri Jagannath Puri. Primordially, Guru Sahib Ji got sedentary along the oceanic shores of Sri Mahodadhi and commenced rendering Shabad Gurbani. Allured by Guru Sahib Ji's melodic articulations, the locale Sangat was drenched amidst the nectar of celestial ecstasy and rushed to have a glimpse of Navvin Guru Nanak Sahib Ji. Swarms of bee alike congregation was discerned encircling Guru Sahib Ji, anxiously awaiting to seek His sanctifications.

Halting in Sri Bauli Matth Sahib Ji for roughly binary weeks, Hazur Nauwey Patshah Ji renovated the entire structure by transforming the Kachcha Edifice to a Pacca one and even bequeathing the synonymous aspect upon the Paudi(s) of Pehli Patshah Ji's Sri Bauli Sahib. Legend prevails that when Satguru Garib Niwaz : Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj begun dwelling at Sri Mangu Matth Sahib, He got burrowed a well and commenced Sri Langar Seva for all the pilgrims visiting Sri Jagannath Temple. Discerning these ongoing, even the Daitapati along with handful of Scholarly Pandit(s) paid homage to Guru Sahib Ji and implored the Master to Bless them with His Divine Elucidations. Subsequently, Guru Patshah Ji halted in the dwelling of Kalyug Panda, met with his contemporary descendants and it was here that the Master perceived the stemming up of Badshah Aurangzeb's tyrannical attributes against Hindu(s), thus sauntering in a mission to proclaim this nation as Dar-ul-Islam. Hence, from the abode of Panda Kalyug, Sher E Shamshir : Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj issued a Huqumnama addressed to Bhai Baluki Daas Ji, seeking a Palanquin to be sent for His Suputtar : Shahebzaada Baba Gobind Rai Ji, sedentary on which He can trail towards the realm of Sri Anandpur Sahib Ji (Punjab). This accounts to be not only the primordial but also the solitary Huqumnama Sahib to be issued from the state of Odisha.

The very next dawn, aftermath dispatching Sri Huqumnama Sahib, Dharam Da Rakha : Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj equipped for His exodus from Sri Jagannath Puri and ensued towards Patna by traversing through Sakhi Gopal, Bhubaneswar, and Cuttack through the banks of River Mahanadi. Even the legend prevails that aftermath accomplishing the beheading execution order for Guru Nauvin Guru Nanak Sahib Ji, Badshah Aurangzeb had also sent a Farman for the then His Highness, The Hon. Gajapati of Sri Jagannath Puri : Maharaj Sri Dibya Singha Deb (I) citing his orders to slay down all the Sikh(s) in the mid of road who are dwelling amidst Sri Bauli Matth, Sri Mangu Matth and Sri Punjabi Matth Sahib Ji. The Gajapati Maharaj being a devout Nanak Naam Leva, insisted maxims of the Sikh(s) to ensue towards Kalingapatanam (Now in Vijayanagaram Province) whilst proposed some to depart for Cuttack City. Such tyrannical Farman of Badshah Aurangzeb which is yet in the possession of contemporary Gajapati Maharaj resulted in the declination of Sikh Populace in Sri Jagannath Puri. Subsequently, the historicity of Sri Jagannath Puri can also be witnessed in the Golden Sikh Chronicles pertaining to the era of Guru Dasven Patshah Ji, the ponderings of which is being hereby cited.

Binary of the Dasam Bani, entitled “Sri Pakhyan Charitar” engrossed amidst Dasam Sri Guru Granth Sahib Ji Maharaj and “Sri Sarbaloh Avtar” of Sarbaloh Sri Guru Granth Sahib Ji Maharaj have their direct assemblage to this state. In case of Sri Pakhyan Charitar, there persisted a Raja named Chitrasen who had his marriage knots with that that of Indra’s damsel from a son Hamuvant Singh was born. When the damsel returned to Indra’s court, the lustrous blind folded king discovered look alike princess Chitra Mati who was the daughter of Odisha’s ruler. When Raja Chitrasen sent his son Yuvraj Hamuvant Singh to acquire the princess who will be his second wife post conquering the ruler of Odisha. Raj Kumari Chitra Mati was not of a pious character and was akin to the age of Hamuvant Singh. She tried intensely to seduce him but failed and hence, out of rage, she lodged a complaint imbued with fallacies seeking for immediate action. The blindfolded lustrous Raja Chitrasen instantly issued the execution order of Yuvraj Hamuvant Singh by getting him beheaded. The wise advisor of the ruler realizes the all-engrossing plot and in order to change the mindset of the king as well as his decision-making skills, he renders 405 stories (the Charitar(s)) heeding to which, the mindset of the king alters and thus, his son gets proven to be guiltless.

The inscriptions of all these Charitar(s) got accomplished on Bikrami Samvat 1753, the 18th day of Bhadon Month (August 1696) as mentioned by Hazur Sachey Patshah Ji at the end of last Charitar. Even, Guru Maharaj Ji has attributed one Charitar for Himself where He states that His Father (Nauwey Patshah Ji) has guided Him,

“Enhance love with your peculiar wife. But never, even by mistake, bed with another’s wife. By savouring another’s wife, Indra was perturbed with female genitals, Moon was tarnished, Ten Headed Dashanan Ravan lost all his heads and also the clan of 100 Brothered Kaurav was annihilated”.

However, in fifth chapter of Sarbloh Sri Guru Granth Sahib Ji Maharaj, Sahib E Ikleel : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj has splendidly depicted the manifestation of Sri Sarbloh Avtar from the realm of Sri Jagannath Puri whose every organ acted as a weapon to slay demons. Subsequently, corresponding to the year 1699, Satguru Garib

Niwaz : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj sent Sri Huqumnama Sahib from the realm of Sri Anandpur Sahib Ji to every corner of the nation as a call to the Gur Roopi Sangat for getting assembled on the day of Baisakhi. The akin Huqumnama Sahib reached in the province of Sri Jagannath Puri in adherence to which stood up Bhai Sahib Bhai Himmat Rai Ji and ensued towards Sri Anandpur Sahib with a Jatha encompassing 35 Guru Nanak Naam Leva Locale Odia(s). Scrutinizing the past annals of Bhai Sahib Bhai Himmat Rai Ji, one can make out that he was born on 18th of January 1661 to the family of Bhai Gulzaari Ji and Mata Dhanno Ji whose background presaged to be those of water carries. Bhai Sahib Ji's family lineage can be traced back to the celestial epoch of Chhevin Patshah : Miri Piri Dey Malik, Jagatguru Sahib Sri Guru Hargobind Ji Maharaj.

Even Guru Dasven Patshah Ji in His Kalam Krit : Ath Sri Mool Mantar Guru Khalse Jiu Ka & Sarbloh Sri guru Granth Sahib Ji Maharaj, Singh Sahib Sant Giani Gurbachchan Singh Ji Khalsa Bhindranwale Ji in his Kalam Krit : Sri Gurmukh Parkash Granth and in Guhaj Pothi prevailing at Takhat Sachkhand Sri Hazoor Abchalnagar Sahib Ji (Nanded), the charismatic personality of Bhai Himmat Singh Ji have been vividly elucidated thus citing every Gurmukh Attributes of Bhai Sahib Ji to be one of the Beloved (Pyara) amidst the Penta ones for Guru Dasven Patshah Ji. Guru Sahib Ji and Singh Sahib Ji in their Kalam E Kamaal have also hereby cited that in the previous birth, Tije of the Panj Pyare : Bhai Himmat Singh Ji was a Fandhak (Hunter) in Satyug and now he is born again in Kalyug to get initiated amidst the Khalsa Panth by embracing Khande Batey Di Pahul (Amrit) from the celestial hands of Guru Dasven Patshah Ji, thus ensuing in a trail for attaining the conclusive liberation. Bhai Sahib Ji got martyred in the Battle of Chamkaur (1705) along with binary Shahebzaade(s) of Guru Kalgidhar Patshah Ji and got not only his but also the name of Odisha scribed in Golden Letters amidst the Gur Sikhi Chronicles.

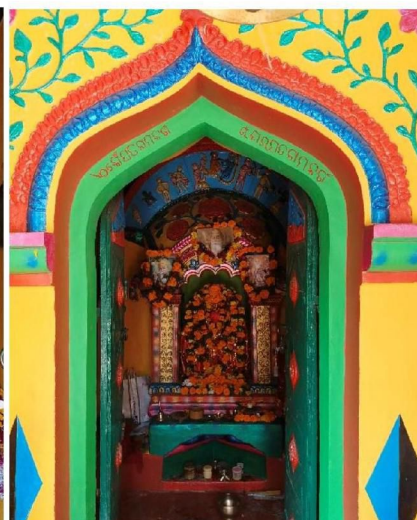
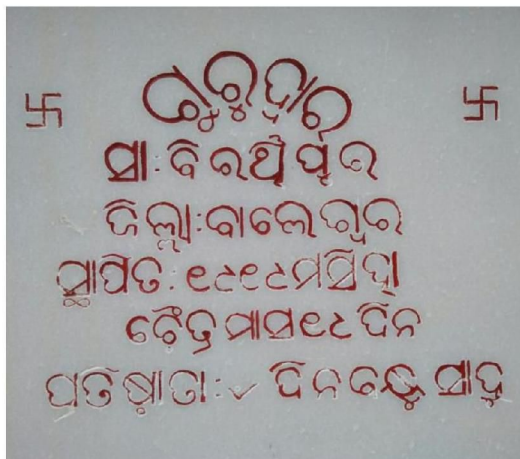
Aftermath, Sher E Punjab Maharaja Ranjit Singh received a letter from Hon. Sri Gajapati Maharaj of Sri Jagannath Puri in which he sought his assistance to refrain the attacks of Afghan(s) / Turk(s). Maharaja Ranjit Singh Ji acknowledged his letter and stepped into the province of Sri Jagannath Puri where he got the tierce Gur Asthaan(s) renovated. He also installed Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj in Sri Bauli Matth Sahib as well as Sri Punjabi Matth Sahib, thus transforming them to be Gurdwara Sri Bauli Matth Sahib Ji (Patshahi Pehli tey Patshahi Nauvin) and Gurdwara Sri Punjabi Matth Sahib Ji where he dwelled with his large troop of soldiers. Sher E Punjab also constructed the Meghnad Prachiri of Sri Jagannath Temple, inscribed Guru Sahib Ji's Aarti Aarta (Dhanashri Mahela Pehla) at the right corner of Temple's South Gate. Additionally, 40 feet above of Sri Jagannath Temple, Maharaja Ranjit Singh Ji's sword was also preserved signifying his visit to this realm. It is also momentous to discern hereby that the descendants of Panda Kalyug had performed intense Seva of Jagatguru Sahib Sri Guru Granth Sahib Ji Maharaj in Gurdwara Sri Mangu Matth Sahib & Bauli Matth Sahib.

Impressed by the ceaseless efforts of Sher E Punjab : Maharaja Ranjit Singh Ji, the then Gajapati Maharaj of Sri Jagannath Puri bestowed innumerable liberties and privileges to the tierce Gur Sikhi Matth(s) including construction of few rooms, donation of a magnificent land (Lakheraj) for Gurdwara Sri Mangu Matth Sahib as well as Declaration of Gurdwara Sri Mangu Matth Sahib and Gurdwara Sri Bauli Matth Sahib as Amruta Mohini Heritage in Odisha. Adhering

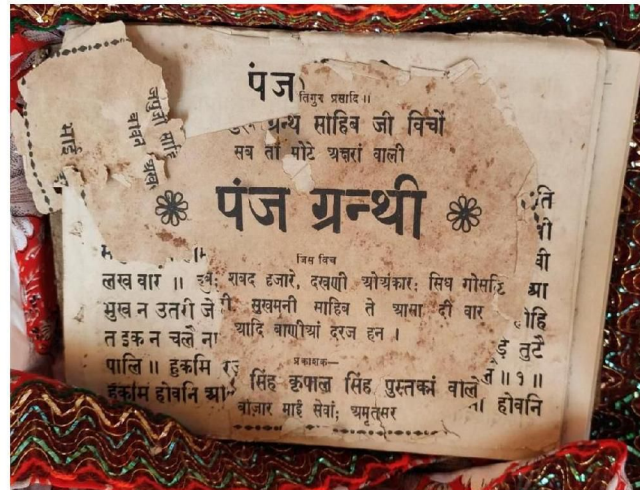
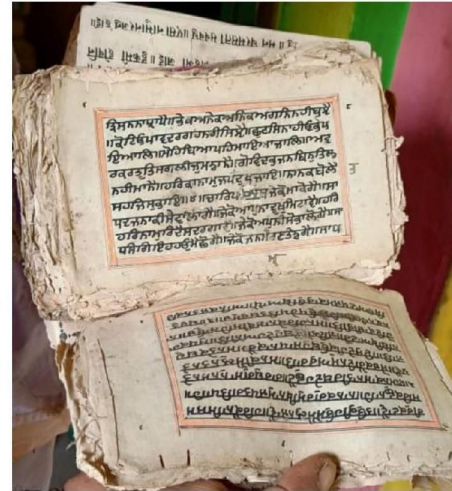
to the British Imperial Revenue Records of Odisha, Gurdwara Sri Mangu Matth Sahib Ji was acknowledged as fifth amidst the enlistment of thirty wealthiest Matth(s) prevailing in the realm of Sri Jagannath Puri. Even in the contemporary period, the descendants of Kalyug Panda have preserved deuce number of Huqumnama Sahib inscribed in Copper Plates from Sachkhand Sri Akaal Takhat Sahib Ji and one duly signed proclamation letter by Sher E Punjab Maharaja Ranjit Singh Ji where he has clearly cited his will of proffering the Kohinoor Diamond to Sri Jagannath Temple. These Antique artefacts of Sri Gur Khalsa Panth are a boon not only to the realm of Sri Jagannath Puri but also for the whole of Utkal Desh (Odisha) where the Guru Sahiban as well as their devout Gur Sikhs have visited / emanated from time to time. Sauntering from Sri Jagannath Puri, Hazira Hazoor Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj crossed through Sri Alaar Nath Temple stationed at Brahmagiri and reached a village named Dahinkhia or Manika-Patana. The village itself is historically significant as the village is named after Manika, a milkmaid who had supposedly sold yogurt to Sri Jagannath Ji when He was on His way to Kanchi.

Literally, the word 'Manika-Patana' is a combination of dual words 'Manika' and 'Patana'. 'Manika', the name of the milkmaid and 'Patana' means 'Village' which is quite close to the mouth of the Chilika Lake. A lady used to reside in this village during Guru Sahib Ji's visit who had amidst her a pious wish to feed the Master with curd as akin to Manika who fed Sri Jagannath Ji and Sri Balabhadra Ji. The Perpetually Omnipresent Master could discern her pious wish and hence ambling towards her residence, He sought for the curd. Tears of ecstasy started shedding from her eyes for her yearning to have been accomplished. As a token of consign, Zahira Zahoor Guru Pehli Patshah Ji booned her with His used clothes, His stick and departed towards South. Decades ago, this village was completely flooded and the relics of Guru Sahib were ruined. Even the residence which Guru Sahib visited no more exists. The successors of the lady are residing in a neighbouring village. From here, The Benevolent Master ensued towards the banks of Chilika Lake where He halted for a while and thence trailed towards Sri Mahendragiri Parvat which is persisting in Gajapati District on one side of which is persisting Sea whilst a River on the other.

This mountain has a deep context to Hindu Mythology as it is believed that Parshuram Ji is still residing in mountain and is continuing his Sadhana and the Five Pandav(s) of Mahabharat constructed few temples which yet be glimpsed. When Gulrukh E Shahenshah : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj stepped into this place, He discerned people rambling from extensive distances to ascend the mountain and render their homage at temples. Have dialogue with the priests of these temples, The Master guided them to worship the True Lord who later became His cohorts. From here on, Guru Patshah Ji ensued towards Vijayanagaram Empire and thence to Kanchi Puram, Sri Lanka, and Sri Rameswaram (Dhanush Kodi). Concluding this chapter on the Sikhi Chronicles of Utkal Desh, I glide my pen to inscribe on succeeding folios about The Primordial Instigation of Sikh Populace in the State of Odisha and additional contents of this literary epitome grounded on Gur Sikhi Ethos. May the grace of Akaal Purakh Sri Waheguru Ji and His Sargun Saroopi Akaal Nanak Roop Jyot befall on human race.



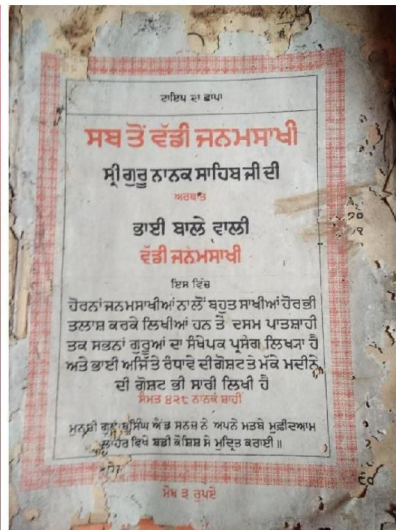
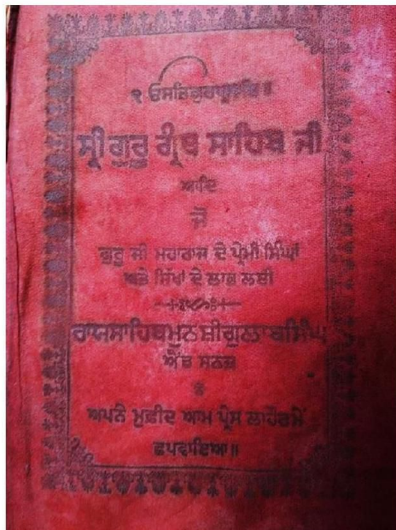
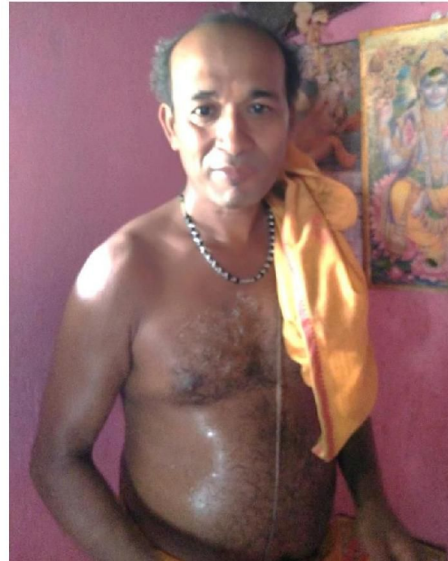
The Exterior Edifice and Pargaas of Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj at Paawan Pavittar Gur Asthaan : Sri Odia Gurdwara Sahib (Patshahi Pehli Tey Nauvin), Biranchipur (Balasore), Odisha. One can glimpse upon the textual aspects which have been inscribed in Odia Linguistics.



The Kada of Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj, Hastlikhit Pothi Sahib engrossing Sri Aad as well as Sri Dasam Bani and a Pothi Sahib of Sri Panj Granthi Sahib prevailing in the Darbar Sahib of Sri Odia Gurdwara Sahib (Patshahi Pehli Tey Nauvin), Biranchipur (Balasore), Odisha.



The Present Caretaker : Mr. Bhaskar Sahu and The Iron Treasure Chest as well as Cot of Nihang Singha prevailing in his celestial residence which was erstwhile visited by Patshahi Pehli tey Patshahi Nauvin.



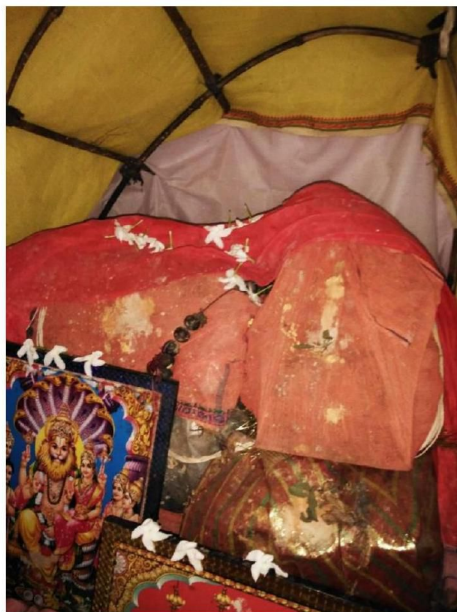
The Path Leading to Saumya Gaon where persists Sri Nanak Gaadi (The Residence) of Sri Naba Adhikari and the Panthak Relics prevailing therein in his celestial abode visited by Guru Pehli Patshah : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj while ensuing towards Sri Jagannath Puri.

[੯]

ਰੰਗਾਇਆ (੨) ਨੇਹੁ
ਨਾ ਲਾਈਏ ਨਾਲ
ਪਠਾਣਾਂ

੧੮ ਸਤਿ ਗੁਰ ਸਾਚੇ ਦੀਆ (੧) ਖੰਡ ਵਿਚ ਖੀਰ (੨)
ਹਰਿਆ ਨੀ ਮਾਏ ।

੧੦ ਸਤਿਗੁਰਹੋਇਦਇਆਲ (੧) ਸੁਹਾਗ । ਲੈ ਚਲੇ
ਬਾਬਲਾ (੨) ਕੁਕੜੀ
ਨੇ ਪੈਰ ਲਿਤਾੜਿਆ ।



(ਪੰਤੀ)

੧ ਓਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥
ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥
ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥
ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥
ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

The Gurmukhi Scriptures, Assemblage of Odia & Gurmukhi Linguistics as well as The Pargaas of Satguru Pehli Patshah Ji's Hastlikhit Pothe Sahiban at Sri Nanak Gaadi (The Residence) of Sri Naba Adhikari, Soumya Gaon.



The Pious Landmark, Darbar Sahib, Pargaas of Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj and the Historical Well used by Guru Pehli Patshah Ji Present at Gurdwara Sri Guru Nanak Dev Sangat Sahib, Dist. : Bhadrak (Odisha).



The Room where Satguru Garib Niwaz : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj halted while proceeding towards Jajpur from Bhadrak. The location of this Gur Asthaan presage to be Santhiya Gaon.

The 500 years old Blanket of Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj prevailing in this room stationed at Santhiya Gaon.



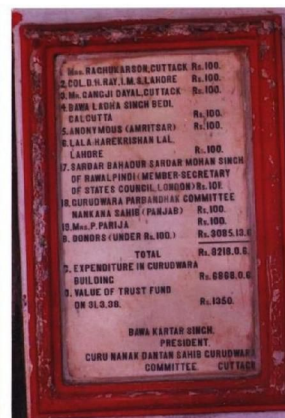
www.archive.org/details/namdhari



*The Contemporary State of Sri Paawan
Pavittar Bauli Sahib Booned Upon the
Residents of Jajpur Town by Jagatguru
Sahib Sri Guru Nanak Dev Ji Maharaj. It
is just adjacent to Sri Raaj
Akhandaleswara Temple, Jajpur (Odisha).*



Stationed on the Banks of Mahanadi River visited by Jagatguru Pehli Patshah and Jagatguru Nauvey Patshah Ji, the commemorative Historical Gurdwara Sri Datan Sahib yet speaks the Significant Antiquity of this Site. These photographs appended hereby include the New Gurdwara Building, The Sahada Tree Germinated from Guru Pehli Patshah Ji's Datan and The Darbar Hall of Gurdwara Sahib where the Pargaas of Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj has been performed.



The Presence of Nanakpanthi Udasin Mahapurakh(s) in Sri Waheguru Matth (Lost Heritage) of Cuttack City, The Old Building of Gurdwara Sri Datan Sahib (Cuttack), The Wall Inscriptions Depicting Names of Donors, Sri Aarti Aarta Inscribed in Odia as well as in Gurmukhi Linguistics.



Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj having Dialogue with Panda Kalyug at Sri Jagannath Puri (Odisha).

Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj having Dialogue with Kalyug The Era at Sri Jagannath Puri (Odisha).





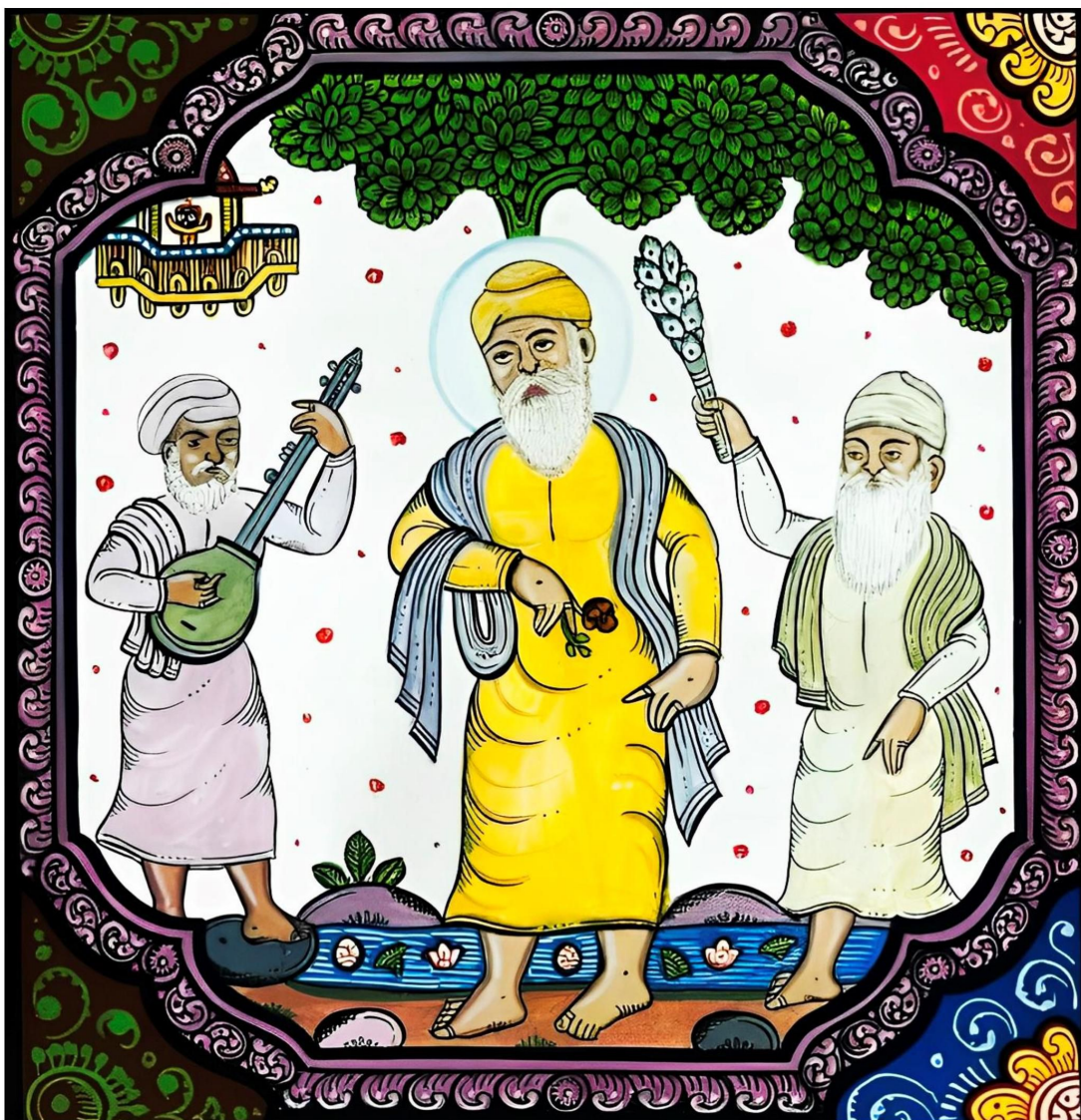
Awwal Elahi Noor, Parbrahm Sargun Saroopi : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj Articulating Sri Aarti Aarta (Dhanashri Mahela Pehla) in the Premises of Sri Jagannath Temple, Sri Jagannath Puri (Odisha).



*The Structural Edifice of Gurdwara Sri Mangu
Matth Sahib, Sri Jagannath Puri (Odisha)*

*Pargaas of Jagatguru Aad Sri Guru Granth Sahib
Ji Maharaj at Gurdwara Sri Mangu Matth Sahib,
Sri Jagannath Puri (Odisha)*





The Commemorative Wall Painting of Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj on the Wall of Sri Emar Matth, (Sri Jagannath Puri : Odisha).



The Pargaas of Jagatguru Aad Sri guru Granth Sahib Ji Maharaj at Gurdwara Sri Bauli Matth Sahib (Patshahi Pehli Tey Nauvin) erstwhile to the interior beautification.

The Pargaas of Jagatguru Aad Sri guru Granth Sahib Ji Maharaj at Gurdwara Sri Bauli Matth Sahib (Patshahi Pehli Tey Nauvin) post to the interior beautification.





The Bauli of Jagatguru Sahib Sri Guru Dev Ji Maharaj at Gurdwara Sri Bauli Matth Sahib (Patshahi Pehli Tey Nauvin) erstwhile to the beautification.

The Bauli of Jagatguru Sahib Sri Guru Dev Ji Maharaj at Gurdwara Sri Bauli Matth Sahib (Patshahi Pehli Tey Nauvin) post to the beautification.





*An Antique Photograph of Udasin Mahapurakh(s)
who served at Gurdwara Sri Bauli Matth Sahib, Sri
Jagannath Puri (Odisha)*

*An Antique Photograph of Udasin Mahapurakh(s)
who served at Gurdwara Sri Bauli Matth Sahib, Sri
Jagannath Puri (Odisha)*





Photographs of Gurdwara Sri Punjabi Matth Sahib, Sri Jagannath Puri (Odisha) where one can witness the Present Mahant standing beside Mahapurakh Sant Baba Shamsher Singh Ji .



*The Celestial Edifice of
Gurdwara Sri Aarti Sahib Yaadgari Asthaan,
Sri Jagannath Puri (Odisha)*

*The Darbar Hall of
Gurdwara Sri Aarti Sahib Yaadgari Asthaan,
Sri Jagannath Puri (Odisha)*



*A Glimpse of Gurdwara Sri Aarti Sahib (Yaadgari Asthaan)
From Bhai Himmat Singh Memorial Children's Park, Sri
Jagannath Puri (Odisha)*



*An Exterior Outlook of Bhai Himmat Singh
Memorial Children's Park,
Sri Jagannath Puri (Odisha)*



The Primordial Initiation of Sikh Populace in Odisha

The foremost Sikhi Influence in Odisha was introduced by the Nanakpanthi Udasin Mahapurakh(s) whose poetical conferrals have been well documented by the Odia Explorers. These Researchers have exhumed these conferrals and published several literatures which have been extensively quoted in the succeeding chapter. I hereby quote binary poetic treatises of Udasin Nanakpanthi(s) which they used to hum in Hindi & Odia :

सुनले भैया कहाँ से आया । है लाहौर हमारा डेरा ॥ ऋग्वेद से जनमे हम है । नानक जी गुरद्वारे ॥ पिता हमारे धरम निरंजन । माता आदि कुमारी ॥ गुरुजी हमको भेज दिए हैं । बानाके ब्रह्मचारी ॥ गुरु हुकुम से लकड़ी ठुके । भिक्षा मांग कर फिरा ॥ गंगा जमुना तीरथ नहाये । प्रयागराज हरिद्वारा ॥

" Perceive ! Where we have come from. Born out of Sri Rig Ved in Sri Guru Nanak Ji's Gurdwara, Lahore is our vicinity. Dharam Niranjana implies to our Father whilst Mata Aad Shakti is our Divine Mother. Our Guru ordered us to be Brhamachari and beg around the Deific Pilgrimages by signalling through wooden sticks as getting drenched in the waters of Ganga & Jamuna stationed across Prayagraj to Haridwar ".

ଦୃଢ୍ୟ କରିବାକୁ ତହିଁ ହେଲା ପରିବେଶ, ଗେରୁଆ ବସଣ ସଂଗେ ମୁକ୍ତକଞ୍ଚା ହୋଇ । ନାନକଙ୍କ ଶିଷ୍ୟଗଣ ଆଶିଲେକ ତହିଁ, ମଠରେ ଭସଃନିଷ ହସେ
ବିକାଠିଆ ଧରି, ଭଜନ ଗାଇଲେ ତହିଁ ସୁମଧୁର କରି ॥

It was then the turn for ballet embellished in wobbly Keshri Robes where emanated the Nanakpanthi(s) with Keshri Dastaar on their craniums and wooden sticks on finger clasps. Rendering melodious Divine Enchants in Puri's Matth(s), they danced to the rhythm of musical compositions by striking binary wooden sticks

Subsequently, the royal records of Bhavanipatna Kingdom in Odisha are suggestive of the 1st ever Sikh Gurdwara getting constructed in this state. The Gurdwara is standing currently at the centre of the town in the location termed as Thana Chowk. One of my dearest Mr. Gur Charan Singh Sandhu residing in this province has elucidated me with the facts pertaining to this Gurdwara Sahib through underneath penned lines :

"Abinash Veer Ji, my great grandfather holds a very deep connection with this Gurdwara Sahib. It was in the year 1916 when Bhavanipatna was ruled by Raja Brajamohan Kesari Deb. For the development of his kingdom : Kalahandi, he planned to invite workmen from different states for better outcome. The main development which he sought was the advent of electricity and in that epoch the electrical power machine used to run on crude oil. For this purpose, the king invited my great grandfather : Pala Singh Ji from Kolkata. There was only a solitary British owned company in West Bengal named Cross Lee which supplied electricity all across the nation and was presaged to be officially registered. Hence anyone in quest of electricity had to accomplish all the basics under its label. The king had to first seek permission from British Government for this purpose.

My great grandfather was serving in this company and thus, the king invited him to make necessary set ups for an electrical power machine in his state. Accepting the invitation of Raja Brajamohan Kesari Deb, my great grandfather stepped into Bhavanipatna, but departed soon post accomplishing the final setup. Months surpassed and the Raja thought of making further developments. Though he had close relationship with the residents of Kolkata, he observed there were taxi services near the railway station. This service was owned by my great grandfather but the charge was in the custody of Hakim Singh Ji. The Raja wished to commence the same system here in Kalahandi. The Raja invited my great grandfather and his relatives to commence the same taxi services business here with a payment of double their income. The services thus commenced and Raja Brajamohan Kesari Deb bequeathed upon Hakim Singh Ji all the errands pertaining to transportation in his state.

The transportation business flourished and hence, an organization Kalahandi State Transport was formulated which was sealed by Sardar Ballabh Bhai Patel in the year 1947. Pala Singh Ji worked relentlessly for the development of the kingdom of Kalahandi and in the year of 1926, he set up a power house and thus electricity was supplied in almost every portion of this realm. The powerhouse can still be eyed as constructed by my great grandfather at Gandhi Chowk. The Raja then invited a Sikh from Punjab named Panja Singh to renovate the palace with wood carvings and fascinations. At first Panja Singh denied to visit but the Raja put forth the agreement of paying him the wealth as sought. When there was an assemblage of 7 to 8 Sikh(s), they urged the Raja of Bhavanipatna for proffering them a realm to construct Gurdwara Sahib where they can conduct their daily prayers. The Raja bestowed a plot of land at present-day Gandhi Chowk and whilst the on-going construction works, the Sikh(s) were offered a room in the Palace Premises where they held their Day-to-day Nitnem Paath encompassing Sri Aad & Sri Dasam Bani.

Satguru Sri Guru Granth Sahib Ji Maharaj was established in the palace and the daily worships were made. The construction of Gurdwara Sahib was accomplished and Satguru Sri Guru Granth Sahib Ji Maharaj was shifted from the palace to the Gurdwara Sahib with Sardar Panja Singh appointed as Granthi. The Khalsa Raj grew profound and attracted large number of masses. Raja was deeply influenced by the Seva of the Sikhs and out of ecstasy, he donated more 15 acres' land besides the Gurdwara Sahib for agriculture and continuation of Langar Seva. This Gurdwara is entitled as Gurdwara Sri Guru Singh Sabha and is still prevailing in Gandhi Chowk".

The royal records of Koraput Kingdom in Odisha is suggestive of a Gurdwara Sahib in Koraput which embraces a legendary locus in launching the Khalsa Establishments in the state of Odisha. The history ways back to the influx of Sardar Mahna Singh Ji to Odisha in the year 1891 who implied to be a Ramghariya Sikh hailing from Lola Village which stands adjacent to Sri Amritsar Sahib, Punjab. He was hired by Raja Bikram Dev, The King of Jeypore from Vishakhapatnam to build his palace in Koraput. The biography of Sardar Mahna Singh Ji states that though he had a physical disability, he was an excellent warrior and a fine builder. From the land of Five Rivers, Sardar Mahna Singh Ji arrived with his nephew and met the king. After getting the contract signed of getting the palace built, Sardar Mahna Singh Ji returned to Punjab and brought back 200 eminently skilled workers who were carpenters as well as masons. It was in year 1893 that Sardar Mahna Singh proposed the king,

"Maharaj, here we Sikhs are 100s in number. Please allot us a land where we can construct our place of worship i.e., a Gurdwara Sahib which will aid us in establishing the Raaj of Khalsa across the state".

The king readily agreed and donated a piece of land where a Gurdwara was constructed. It was the second Sikh Gurdwara in the state after the Gurdwara pertaining to the district of Bhavanipatna. The King too gifted a double-edged sword to Sardar Mahna Singh Ji which can still be eyed in the Paawan Pavittar Gurdwara Sahib. It took 10 years for Sardar Mahna Singh Ji and his clans to get the palace for the king constructed. Sardar Mahna Singh Ji and his Sikhs prospered well in business and settled in Koraput. The king too used to discuss the important matters of the kingdom with Sardar Mahna Singh Ji and soon he was declared as one of the advisory officials to the king. The Gurdwara Sahib which was an old thatched hut was transformed into a Pukka structure with the Raja's Aid and soon the Gurdwara Sahib got enlisted as a place of reverence even for the local Odia prevailing therein. Sardar Mahna Singh Ji took the charge of serving the society adhering to the Gur Sikhi Tenant of "Sarbat Da Bhalla" some of which are solicited herein :

- 1. He financially assisted in the marriage of 200 girls.**
- 2. He allowed mendicants to travel in free of charge in his buses and provided basic necessities to them.**
- 3. He even spent thousands and lakhs annually to serve he needy.**
- 4. Getting inspired by his deeds, large number of people flocked to Gurdwara Sahib for attending the Gur Purab & Langar.**

A successful Khalsa Raj was thus established in the province of Koraput, Odisha. Then comes the emanation of Gurdwara Sri Guru Singh Sabha, Garposh which embraces a legendary locus in launching the Khalsa Establishments in the state of Odisha. My dearest Sardar Jasbir Singh Viridi is the present President of Gurdwara Sri Guru Singh Sabha, Garposh. He himself has penned the following lines pertaining to the Historicity of this Gurdwara Sahib :

"From the land of five rivers named Punjab, where the founder of Sikhism, Dhan Dhan Sri Guru Nanak Dev Ji was born in 1469 and Sikhism is spreading worldwide till now, thus came to Odisha - Sardar Basant Singh for wooden slipper supply to Railway Authority 129 years ago connoting to the year 1891; under Bamanda State Jurisdiction. Initially he had started the jungle produce works under Sundargarh King Lt. Raghunath Sekhar Deo. At that time Bamanda National Railway track works were in progress. He had established himself in a small village Garposh, which was very convenient to him for his business. Sardar Basant Singh had a religious personality, so that he had a faith on Sikhism and always kept Sri Guru Granth Sahib Ji with him. Initially he made a separate room for Prakash of Guru Granth Sahib Ji adjoining to his house, a tall Nishan Sahib was also placed as the symbol of Khalsa, then the worship continued.

During that era there was no Gurdwara Sahib in between Bilaspur and Tata, so that the Sikh Sangat of Raigarh, Sambalpur, Jharsuguda, Rajgangpur, Chakradharpur were used to come for celebration of various Gur Purab time to time. The place had become popular for its natural glory and realised of having a Gurdwara although the place was very small. Also, many Sikhs made their way to Garposh for earning wages. By the combined efforts of all those Sikh people a mud house was made and the Almighty God Waheguru Ji took himself in that place and the small mud house became the Sri Guru Singh Sabha in 1895. On 30th of December in the year 1916, Sardar Basant Singh left for heavenly abode.

His younger brother late Sardar Bhagat Singh continued the Seva of Gurdwara Sahib up to 1946 until his last breath. In the same year, the construction work of a new building for Gurdwara Sahib was going on but due to some unavoidable circumstances the work had to be stopped. In 1950s Sant Kalyan Dash had visited Garposh Village.

At that time Lt. Sardar Hazara Singh, S/o - Lt. Sardar Basant Singh was the Sarpanch of Garposh Gram Panchayat under the supervision of Sant Kalyan Dash and with the efforts of Late Sardar Labh Singh and others (local people and other Sikhs) finally, the Gurdwara construction work was accomplished in the year 1962. The Sikh population was dependent on forest produce, but in 1964 the jungle has been undertaken by the Govt. Act of corporation, and hence the source of income was lost. Sikhs from this area started moving to other places for livelihood. Then Sardar Mahijit Singh took the charge of Seva continuously for about 40 years. Due to lack of proper care, the condition of Gurdwara turned out to be miserable. As a social worker Sardar Mahijit Singh tried his best to improve the Gurdwara's condition. Local M.L.A.(s) : Sri Hemanand Biswal and Sri Rajendra Chhatria donated their M.L.A. lad time to time. Local contribution also made a part in it for which the administration of this Gurdwara Sahib supervened efficiently. As Sardar Mahijit Singh became elderly, myself Jasbir Singh Virdi took the charge of Gurdwara and since 2009 I am giving my Seva towards the Gurdwara Sahib being its President”.

Subsequently, I pen hereby the History of Gurdwara Sahib stationed at Sungadia situated at Baripada of Mayurbhanj District. The legend prevails that a Gur Sikh from Punjab was an expert fortune teller and his predictions had helped the Royal King of Mayurbhanj in innumerable stances. Impressed by the bow to earth nature, the personality and the Seva Bhaav of this Gur Sikh, the king donated several acres of land for the construction of Gurdwara. At present, the descendant of this Gur Sikh : Sardar Mangat Singh and his family are maintaining this hundred years old Sikh Heritage. I was fortunate to recognize the historicity of this place with the assistance of my dearest Sardar Surjit Singh Ji and Pappu Veer Ji who are acknowledged to be the members of Principal Gurdwara of Mayurbhanj District, entitled "Gurdwara Sri Guru Singh Sabha, Baripada". While accessing the Sikh Historical Records pertaining to this state in Dam Dami Taksal, I got to discern about Bhai Gurmukh Singh Ji.

Years past, there used to be a Pious Odia Man who had a profound attachment towards the Sikh religion since his childhood. This attachment led him to take the Holy Amrit and hence got transformed into an Amritdhari Sikh named Bhai Gurmukh Singh. His acceptance of Sikh Religion went in contradiction of his family with an exception to his sister-in-law and hence they decided to snatch his property and cut off his Kesh on a suitable instance. Being his well-wisher, his sister-in-law enlightened him regarding this strategy. Offering him all her jewellery, she insisted him to flee away as his acceptance of Sikhi was perilous in his residence. On a fine morning, Bhai Gurmukh Singh Ji arrived at Dam Dami Taksal. The Sevdar at first didn't put forth his consent for entering into the premises. But Lo and Behold! In a flash comes a Taksali who voiced : "He is our own man. Let him come". Since he came in contact with the devout Sikh Saints, he got significantly ardent to Mahan Gurmat Martand, Mahapurakh : Singh Sahib Sant Giani Gurbachchan Singh Ji Khalsa Bhindranwale, Jathedar Sahib of Sri Damdami Taksal.

Legend prevails that Amar Shaheed Sant Giani Jarnail Singh Ji Khalsa Bhindranwale used to address Bhai Gurmukh Singh Ji as Gurmukh Singh Udisa and mock him by quoting his semi-fluent Hindi Articulations : "Roti Peeni, Paani Khaani". A Puran Gurmat Sant Sipahi : Bhai Gurmukh Singh Ji had acquired the Shabad Gurbani Santhiya of Sri Aad Bani, Sri Dasam Bani as well as Sri Sarbloh Bani along with an in-depth exploration on Gur-Itihaas under the celestial benedictions of Jathedar Sant Giani Gurbachchan Singh Ji Khalsa Bhindranwale Ji. It is also evocative that Bhai Sahib Ji had immensely assisted Sant Ji while he was on a stage of inscribing his magnum opuses : Sri Gurbani Paath Darpan & Sri Gurmukh Parkash Granth Sahib. On an instance, Sant Giani Gurbachchan Singh Ji hearkened to the melodious Paath Deedar of Shabad Gurbani from the Sri Mukh of Bhai Sahib Ji and probed :

"You have provided relentless service to me. Ask for what you want and you will be granted for sure without any hesitation".

Bhai Gurmukh Singh Ji responded:

"Sant Ji, you have never parted me for a single moment and that is a blessing for me. Hence, when you depart for Heavenly Abode, please do bless me to accompany you even there. This is my only wish".

Sant Giani Gurbachchan Singh Ji's joys knew no bounds. He enfolded Bhai Gurmukh Singh Ji and uttered,

"You are blessed. May Waheguru Ji bestow His blessings upon you".

Legend prevails that Bhai Gurmukh Singh Ji always preferred to do Seva in the Langar where he would prepare the dough, start the fires, prepare roti, wash the dirty dishes, distribute the langar alongside any other duties that needed doing. However, no matter what task Bhai Gurmukh Singh Ji took on, he did it with full enthusiasm and with great amounts of devotion and love, while always remaining humble. Whenever Mahapurakh Sant Ji got physical ailing, Bhai Sahib Ji would help take care of them. In the summer times, Gurmukh Singh would take on the Seva of fanning sangat and spent much time in the Seva of Mahapurakh. During Amrit Vela, Gurmukh Singh would recite Sri Sukhmani Sahib for the older Singhs, and for the Singhs who were preparing Langar. Regardless of whatever else was going on, Gurmukh Singh would always complete his Nitnem and never tire or get sloppy while doing Seva. No matter what the situation Gurmukh would never act lazy, and hence Mahapurakh respected and held him in high esteem for the extensive Naam Simran, & Seva he performed with love and reverence.

The Sachkhand Gaman of Bhai Sahib Ji has been splendidly inscribed by the unparalleled scholars of Sri Damdami Taksal which am quoting hereby. The instance when Sant Giani Gurbachchan Singh Ji Khalsa Bhindranwale shed his mortal coil confers to that of Sri Amritvela when he had just concluded the Paath Deedar of Sri Jap Nishan (Sri Japji Sahib Ji). On the contrary, immersed in his nap Bhai Gurmukh Singh Ji could hearken to the words of and discern the presence of Sant Ji around him who was incessantly articulating : Udisa, the time has come to ensue for Sachkhand. Bhai Gurmukh Singh Ji did not speak to anyone and preferred to be isolated for performing Naam Simran. Also, in the jiffy when the Singh(s) of Sri Damdami Taksal arrived at Patalpuri, Bhai Gurmukh Singh Ji got Sant Giani Gurbachchan Singh Ji's Dastaar from Sant Giani Kartar Singh Ji Khalsa Bhindranwale Ji, had Ishnan and wrapped that Dastaar

around his own cranium. When the Angitha sahib was burning heavily, Bhai Gurmukh Singh Ji Udisa performed Parikrama and by reciting the Shabad Gurbani Canto,

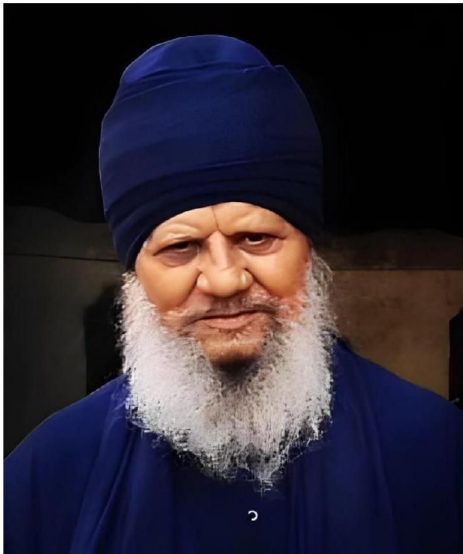
ਜਿਸੁਪਿਆਰੇਸਿਉਨੇਹੁਤਿਸੁਆਗੈਮਰਿਚਲੀਐ ॥ ਪ੍ਰਿਗੁਜੀਵਣੁਸੰਸਾਰਿਤਾਕੈਪਾਛੈਜੀਵਣਾ ॥੨॥

he jumped onto the Angitha Sahib. When the Singh(s) tried to pull him out, Bhai Sahib Ji hugged Sant Giani Gurbachan Singh Ji's body tightly and void any scream / pain, he peacefully laid with Sant Ji's Body, thus adhering to his footsteps for sauntering towards the Regal Sachkhand. Sant Giani Kartar Singh Ji Khalsa Bhindranwale stated that there prevails no point of pulling Bhai Gurmukh Singh Ji out of the burning fire for he was manifested in this cosmos to be the Garvai of Sant Giani Gurbachan Singh Ji Khalsa Bhindranwale and he has departed as a Garvai with Sant Ji to serve him at Sachkhand. Sant Ji also voiced "Us useless people have been left behind" whilst the sangat kept on lamenting and chanting "Dhan Guru Ji Dhan Sant Ji Dhan Singho !"

Aftermath, the realm of Sri Jagannath Puri witnessed the influx of Mahapurakh Sant Baba Shamsher Singh Ji along with his Su-Putra : Bhai Sahib Bhai Jagdeep Singh Ji from Delhi who had emanated in the state to serve the Super Cyclone affected inhabitants in the region of Paradip and those of nearby places. When Babaji and his Su-Putra glimpsed the Historical Sikh Heritage(s) prevailing in the perimeters of Sri Jagannath Puri, they commenced the Panthak Seva and within a span of a decade, Sant Ji constructed the edifice of Gurdwara Sri Aarti Sahib Yaadgari Asthaan adhering to the Celestial Huqumnama Sahiban(s) of Takhat Sachkhand Sri Akaal Takhat Sahib Ji and Takhat Sri Harimandar Ji Patna Sahib along with Sri Guru Nanak Yaatri Nivas and Bhai Himmat Singh Memorial Children's Park. For all these unparalleled Panthak Seva, Seva Sumiran Dey Dhani : Sant Baba Shamsher Singh Ji has also been honoured for twice at Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji Nanded from the Divine Hands of Jaagti Gurmat Mahapurakh, \ Faqr E Kaum : Jathedar Singh Sahib Sant Baba Kulwant Singh Ji.

It is to pen hereby that corresponding to the year 2008, under the blissful guidance of Babaji, an administrative body was formed in Sri Jagannath Puri bearing the label of Sri Guru Nanak Dev Ji religious & Charitable Trust (Odisha) of which even Daas presage to be an Executive Member. This solitary Sikh Body in the whole-engrossing State of Odisha was consecrated by Guru Sahib Ji to be the custodian of Seva Sambhal for Itihaasik Gurdwara Sri Bauli Matth Sahib (Patshahi Pehli tey Patshahi Nauvin). The order of this Seva Sambhal was bequeathed upon Babaji by Hon. Commissioner of Endowments, Govt. of Odisha post to an eight months intense enquiry. Even on the way ensuing towards South India on the banks of Chilika Lake, a commemorative Sikh Heritage was constructed by Navi Officials marking the visit of Guru Pehli Patshah Ji into their province. Presently, this Gurdwara Sahib is being maintained by Sardar Harjinder Singh Ji Bhamra : President of Sikh Dharam Parchar Parbandhak Committee Odisha (A Statutory Body) founded under Takhat Sachkhand Sri Harimandar Ji Patna Sahib which confers to be the Principle Sikh Body for whole of East India plus the countries of Burma, Nepal & Bangladesh.

*** ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ । ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥ ***



The Tetra Eminent Personalities who have Pragmatically Established the Khalsa Raaj in the realm of Utkal Desh (Odisha). The photographs are of Sardar Jaswant Singh Ji (Garposh), Bhai Mahna Singh Ji (Koraput), Bhai Gurmukh Singh Ji (Damdami Taksal) & Sant Baba Shamsher Singh Ji (Sri Jagannath Puri).



*Singh Sahib Jathedar Giani Gurbachchan
Singh Ji Khalsa Bhindranwale Ji*



*The Celestial Edifice of
Gurdwara Sri Saadh Sangat Sahib Ji Pehli Patshah
Yaadgari Asthaan, Chilika (Odisha)*

*The Darbar Hall of
Gurdwara Sri Saadh Sangat Sahib Ji Pehli Patshah
Yaadgari Asthaan, Chilika (Odisha)*





A Brief Scrutiny on The Sikh Literature in Odia Linguistics

*The celestial visit of Peer O Murshid, Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj to the realms of Bhadrak, Cuttack & Puri have been vividly depicted in the Odia Poesies : **Mughal Tamasha, Rama Katha & Shahi Jaatraa** which also elucidates the august presence of Sri Udasin Mahapurakh(s) / The Nanakpanthi(s) in several destinations related to Guru Sahib Ji's visit in the provinces of Balasore, Bhadrak, Cuttack & Puri. The great Odia Novelist "**Sri Hare Krishna Mahatab**" authored his majestic work : **Sadhana Ra Pathey** corresponding to the year 1949 amidst which in numerous folios, he has expounded the travels of Khatri Sikh Merchants to Odisha for trading the Foodgrains, Clothes, Precious Stones, Pashmina Shawls, etc. "**Sri Ishwar Dash**" in his 17th Century poesy opus : **Sri Chaitanya Bhagabata** has vibrantly expounded the significant meeting as well as the dialogs transpired amidst Sri Chaitanya Mahaprabhu & Satguru Garib Niwaz : Pehli Patshah Sahib Sri Guru Nanak Dev Ji Maharaj in the Divine Land of Sri Jagannath Puri corresponding to which we have by now reflected in the preceding chapter.*

*"**Sri Natabara Samantarai**" authored a book : **Adhunika Odia Sahitya Ra Bhittibhumi** which got published connoting to the year of 1964 midst which he was glided his pen to describe how **Bhakta Kabi Sri Madhusudan Rao** used to render his deliberate talks on Sikh History amidst the masses who presaged to be in the Freedom Fighting Struggle. In year 1883, The Cuttack Mission Press manifested a Scholarly Odia Journal, entitled as **Sevak** of which Sri Chatur Bhuj Patnaik was appointed as the Primordial Chief Editor. In this journal, Sri Chaturbhuj Patnaik engulfed a section under the label of "**Sri Guru Nanaka Nka Sambandha Re**" which got substantially published on **15.07.1885, 22.07.1885** and **29.07.1885**. An eminent Odia Intelligentsia Sri Sadhu Charana Roy inscribed an article : "**Sri Guru Nanak O Dui Jana Brahmana**" which got published in the Journal **Utkal Sahitya** dating to **Ashar Issue, 1304 Masiha**. Subsequently the year 1987 perceived the literary pursuit of an Odia Author **Sri Surjya Narayana Das** entitled as "**Utkal Mani Gopabandhu Das**" thus depicting his admiration for Sikh Religion.*

*Utkal Mani Sri Gopabandhu Das was an eminent Philanthropist, Reformer, Political Activist, Revolutionist, Columnist, Rhymester, Novelist, and the Initiator of Newspaper / Journals : **The Samaj & The Satya Baadi**. It is hereby momentous to take into notion that on **06.03.1921**, a volume encompassing all his writings, entitled as "**Sri Gopabandhu Rachna Vali**" was published in which a special write-up on Akali Movements in Punjab was imbibed under the label of **Sikha Nka Asahajoga** & even one of his pen to paper outlook on the Punjab's Freedom Struggle from the Tyrannical British Clutches was published in the same volume under the label of **Ethire Kan Punjab Atyachaar Daaga Libhiba?** The synonymous literary works of Utkal Mani Sri Gopabandhu Das on Sikh & Punjab Issues were published in some eminent peer reviewed journals / newspapers : **Utkal Dipika, The Samaj, Sakti, Prajaa Tantra, Puri Baasi & Loka***

Mukha which can contemporarily be accessed at **Utkal Sahitya Samaj Library** stationed in the **Cuttack City**, Odisha. This even proves the Sikh History to be a font of influence for the state.

Utkal Byasa Kabi **Sri Fakir Mohan Senapati** who can be accredited with the prolific entitlements of a Novelist, Versifier, Truth-Seeker, Societal Campaigner & especially a Distinguished Freedom Fighter was a fervent aficionado of Gurmat Philosophy & Khalsai Tradition. In the first volume of his magnum treatise, “**Bharata Barsha Ra Itihaas**” Sri Senapati has dedicated 250 pages for elucidating the Chronicles of Sikh Religion commencing from the epoch of Awwal Elahi Noor, Murshid O Aalam : **Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj** to that of Shuja E Qalandar : Singh Sahib **Baba Banda Singh Ji Bahadur**. Subsequently in the year 1869, his book of poeses, “**Abasara Baasa Re**” was published amongst which in poem “**Saptarshi**”, Sri Senapati has dedicated binary verses in admiration of Rajan ke Raaja, Sargun Parbrahm : **Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj**. Not only through his literature pursuits, but also in his rendered discourses, Sri Senapati used to voice on the Gurmat Philosophy, Janam Sakhi(s) & proffer his immense admirations for the Courageous Martyred (Shahid) Singhs.

In the District of Balasore where prevails the personal dwelling of Utkal Byasa Kabi **Sri Fakir Mohan Senapati**, entitled as **Shantikanan**, one can witness the paragon alike presence of a dome alike stone structure in his appealing orchard bearing a rock inscribed Saroop of Badshah E Gulrukh : **Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj** with a Sarbloh Mala in His Celestial Hands underneath to which **Sri Mool Mantar** has been carved in Gurmukhi Script. The authenticity of this edifice to have been erected by **Sri Fakir Mohan Senapati** can be evidenced from the documented declaration of Sri Adhiraaj Mohan Senapati appended in the tome “**Religion In Continental Indian Literature With Special Reference To Fakir Mohan Senapati in Odisha**” authored by Sir John Boulton who served as one of the Administrative Heads in the epoch of British India. I had visited this Consecrated Destination in the year 2014 and exhumed the presence of Guru Sahib Ji’s moniker in the premises of Paragon alike residence of Utkal Byasa Kabi **Sri Fakir Mohan Senapati** who implied to be a boon for Utkal Desh.

In the year 1932, **Sri Banka Nidhi Patnaik** & **Sri Kunja Bihari Mohanty** authored a colossal literature namely, **Sadhu Charit Mala** midst which the binary authors have glided their pens to put into paper, “**Itihaas : Sri Guru Nanak**”. A synonymous label “**Itihaas : Sri Guru Nanak**” but with diverse leitmotif was exhumed from the novel literary work of Smt. Labanya Nayak which was entitled as **Odia Charit Sahitya**. In the year 1940s, the locales of Utkal Desh were perked with the publication of Odia Nonfiction “**Guru Nanak**” authored by **Sri Chandra Mani Dash**. Subsequently, the dual columnists **Sri Rai Bahadur Chintamani Acharya** & **Sri Rai Bahadur Gopal Chandra Praharaj** commenced gliding their pen to reflect upon the “**Akali Movements**” in Odia which were then published in the journals : **Utkal Sahitya & Mukur**. Such incessant consecutive publication of Odia Sikh Literatures either in eminent Peer Reviewed Journals or Books, illumined the cognizance of Odisha’s Inhabitants to trek their level of yearning to grasp some additional wisdom relating to Gurmat Annals, Khalsai Ideology & Sikh Ethnicity.

Amidst this golden juncture, i.e., the segment in which the quest of exhuming as well as acquiring wisdom in context of Sikh Studies was on elevation, the newfangled faces which emerged as prominent custodians of this

revolutionary juncture were **Sri Rai Bahadur Gopal Chandra Praharaj, Sri Shiba Prasad Dash & Sri Chintamani Acharya**. Corresponding to the date of 13th November 1935, the Itihaasik Manji Sahib commemorating the visit of Shahenshah E Paigambar : **Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj** was transformed into a magnificent Gurdwara Sahib and thus on this eve, the construction of new edifice was accomplished. The day conferred to be the Parkash Gur Purab of Pehli Patshah Ji in adherence to which the inaugural ceremony was destined to be confirmed on this date amidst which **Sri Rai Bahadur Gopal Chandra Praharaj** delivered an extensive dialogue on Waali E Hind Desh : **Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj** which got printed in the **Satya Samachar (1935)**, **Magh Issue of Utkal Sahitya Journal (1936)** & **The Samaj Daily (1935)**.

An Odia Literati hailing from the District of Sambalpur, **Sri Shiba Prasad Dash** has not only performed an extensive study on the Sikh Chronicles, but also he was an ardent enthusiast of Sri Gur Khalsa Panth. This enthusiasm led him to glide his pen on paper and get published his literary works under the label of **Guru Gobind Singh (1929)**, **Sikh Prakash (1935)** & **Ama Desha Ra Bira (1957)**. It is momentous to cite hereby that not only **Sri Shiba Prasad Dash** but also his household members possessed their inclination towards the Gur Khalsa Panth. This can be evidenced from the facet that the tome **Sikh Prakash (1935)** authored by **Sri Shiba Prasad Dash** was published by his solitary progeny **Sri Akshaya Kumar Dash** who had established a Publishing Centre under the entitlement of **A.K. Dash Press** whilst rest of the books authored by **Sri Shiba Prasad Dash** were published by eminent publishers of Cuttack City, namely **Bharat Gaurav Publishers & Satya Badi Press** which confers to be the superlatively foremost Print & Press Media of that epoch. This confers to be a novel yet sanctified dawn in Odisha.

Subsequently, it was **Sri Chintamani Acharya** whose contribution in propagating the Chronicles of Sikh Religion is significantly incredible. He translated the work of an eminent Param Sanmanyog Gur Khalsa Sant Sipahi **Sri Dhadi Nath Mal Ji** : “**Amar Nama**” into Odia and got it published in a Renowned Peer Reviewed Odia Journal named **Muktashwar** under the title of “**Guru Gobind Singh Nka Sesa Dasha**”. It is remarkable to take into cognizance that **Bhai Sahib Dhadi Nath Mal Ji** was a contemporary of Miri Piri Dey Malik, Takhat Sri Akaal Takhat Sahib Ji Dey Sirjanhaar, Chhevin Patshah **Jagatguru Sahib Sri Guru Hargobind Ji Maharaj** & endured to prevail in the company of succeeding Guru Sahiban upto the epoch when The Tenth Master, Hazur Kalgidhar Sachey Patshah : **Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj** traversed towards His ultimate destination, i.e., **Sri Abchalnagar Sahib Ji** (Sri Nanded Sahib, Maharashtra). From his style of documentation, one can make out that **Sri Chintamani Acharya** was a keen researcher of Khalsai Chronicles & Doctrines.

An elongated article entitled “**Sikh Jaati Ra Sadhana**” emanated from the pen of **Sri Chintamani Acharya** got published in trio issues of the Odia Periodical : **Mukur** i.e., in the **Agrahayan 1320 Masiha, Baisakh 1321 Masiha & Asahar 1321 Masiha**. Additionally, in the **Baisakh 1322 Masiha Issue** of an Odia Journal : **Mukur**, an article inscribed by **Sri Chintamani Acharya** got published under the caption of “**Fateh Singh O Zorawar Singh**”. Consecutively aftermath to binary months, **Sri Chintamani Acharya** inscribed a novel treatise issued beneath the header “**Ajit Singh O Jujhar Singh**” in the **Srabana 1322 Masiha Issue** of Odia Journal : **Utkal Sahitya**. These two-fold articles connote

to be the solitary masterpieces which have been attributed to Aalam E Qalandar : **Sri Chaar Shahebzaade** (*The Quatern Sons*) of Dasvin Akaal Nanak Jyot : **Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj** in Odia Language post to the script endorsed amidst the literary masterwork of **Sri Fakir Mohan Senapati** accredited to Sikh History which has already been taken into grasp in the prior stanzas.

Astoundingly, it stands momentous to perceive that a journal entitled *Bira Bharata Journal* was issued in the year 1950 which engulfed the article **Sri Guru Tegh Bahadur Shahidi** inscribed by an Odia Novelist : **Sri Basudeba Mahapatra**. This confers to be a matchless contribution of Utkal Sahitya for the Sikh Ethos as the write-up of **Sri Mahapatra** presages to be historic amidst the Odia Literature which has been ascribed to Nauwey Patshah, Sher E Shamshir : **Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj**. The aftermath segment perceived a series of paperbacks attributed to Khalsa Panth Dey Waali : **Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj** which can be enlisted as : **Guru Gobind Singh** by **Sri Godabarisha Mahapatra** printed from **Saraswat Bhandara, Cuttack (1934)**; **Guru Gobind Singh** by **Sri Lingarija Mishra** printed from **Satya Badi Press, Cuttack (1935)**; **Guru Gobind Singh** by **Dr. Maya Dhara Maan Singh** printed from **Guru Gobind Singh Foundation, Chandigarh (1966)** & **Guru Gobind Singh** by **Sri Laxmi Narayan Sahu** of **Cuttack (1977)**.

It is noteworthy to pen hereby that whilst scrutinizing the in-print archives of *Bharat Gaurav Prakashan* (Cuttack), I got to discern about a manuscript entitled “**Guru Gobind Singh**” authored by **Sri Brundaban Chandra Patnaik** in the year 1937. Regrettably, not a solitary copy of this masterwork could be exhumed for the content has gone out-of-place. The Odia Periodical : **Utkal Sahitya** refuted an article entitled : “**Guru Gobind**” which had its evolution from the pen of **Sri Naba Kishore Dash** which got published in the **Magh Issue** of year 1939. Some additional Sikh Manuscripts which got published during this epoch can be cited as **Sikh Abhyudaya** by **Sri Nirada Bhushan Ghoshal** printed from **Prajatantra Press, Balasore (1928)**; **Sri Guru Nanak Jiban O Darshan** by **Sri Sarat Chandra Panigrahi** printed from **Saraswat Bhandara, Cuttack (1994)**; **Shahid Bhagat Singh** by **Prof. Sri Akshaya Kumar Singh** printed from **Jagannath Rath Publishers, Cuttack (1977)** & **Guru Nanak** by **Sri Bira Kishore Dash** printed from **Omm Book Printing & Publishing Depot, Cuttack (1991)**.

While exhuming the archival documentations, I could trace some surplus articles which I am hereby citing. In the **Magh Issue** of **Utkal Sahitya Journal** dating to the year 1912, an article “**Sikh Guru Sri Gobind Singh**” inscribed by **Sri Madan Mohan Patnaik** was published. The igniting quest of Odia Populace for Sikh Issues can be professed from the **Bhadrav & Ashwin Issues** of **Utkal Madhup Journal (1878)** which encompassed an article, “**Dwitiya Sikh Judha**” reflecting on **The Second Anglo Sikh War**. Even pertaining to the year 1928, the Odia Journal : **Sanskara** issued a piece of literary masterpiece entitled, “**Sikh Parichay**”. Hailing from Cuttack City, **Sri Kunja Bihari Dash** glided his pen to manifest an article, “**Maha Bir Ranjit Singh**” which got published in the **Srabana 1346 Masiha Issue** of **Sahakar Journal**. Apart from the aspects of Utkaliya Prose, one of the poesies on Sikh Ethnicity had its natality from the pen of **Sri Padma Charana Patnaik** which bore the label of “**Sikh Dharma Ra Saara Katha**” & got printed in the **Baisakh 1342 Masiha Issue** of **Utkal Sahitya Periodical**.

Apart from the self-authored tomes & articles, one of the extensive missions of deciphering an utmost integral Sikh Literature “Sri Guru Nanak Bani” into Odia Linguistic was performed by Dr. Maya Dhara Maan Singh who got translated this work inscribed by prominent Sikh Academician & Former Head of the Department @ Sikh Encyclopaedia Wing : Dr. Jodh Singh Ji which got published in the year 1973 under the banner of National Book Trust, India. Not only constraining to 20th Century, but also the 21st Century has professed plentiful publications on Gurmat Chronicles & Philosophy which have originated from the native pen of Utkal Desh. The then Chief Administrator & Chief Executive of Sri Jagannath Temple Administration : Sri Manimohan Tripathy in his authored book “A Brief Look at Shri Jagannath Temple” has vividly depicted the significance of Gurdwara Sri Bauli Matth Sahib & Gurdwara Sri Mangu Matth Sahib in context of Sikh Antiquity. This piece of work was published in the year 2008 by S.G.N. Publications, Ananda Bazar, Jagannath Puri (Odisha).

Even the distinguished periodical : Orissa Review getting published under the Dept. of Information & Public Relations (Govt. of Odisha) had embraced binary articles pertaining to Sikh Chronicles pertaining to the Issue of July 2005 & Issue of June 2009. The primordial treatise published in the year 2005 was endorsed under the label of “The Mathas of Puri” which had its origination from the pen of Sri Prafulla Patnaik, thus proving the Nanak Panthi Sampradaya to be the sole custodians of Sri Bauli Matth Sahib & Sri Mangu Matth Sahib. This fact can be evidenced from Gazetteer of Puri District 1929 & “The Cult of Jagannath” authored by Dr. K.C. Mishra. The subsequent discourse which got published in the year 2009 was demarcated with the label of “Holy Pilgrimage of Guru Nanak to Puri” which had its evolution from the pen of Prof. Sri Jagannath Mohanty. Amidst his write-up, the writer has reflected upon the association of Nanak Panthi Sampradaya with those of Sri Bauli Matth Sahib & Sri Mangu Matth Sahib in accord to Sri Jagannath Temple Manual.

The synonymous piece of literary work by Prof. Sri Jagannath Mohanty was likewise comprehended in the Volume XII : “Cultural Heritage of Odisha” Sri Jagannath Special Volume, Puri District (Part III) which was published by State Level Byasa Kabi Fakir Mohan Smruti Sansad, Bhubaneswar (Odisha). Correspondingly, the Odisha District Gazetteers pertaining to the Jurisdiction of Sri Jagannath Puri reflected the majestic presence of tierce Gurdwara Sahiban, i.e., Gurdwara Sri Aarti Sahib (Yaadgari Asthaan), Gurdwara Sri Bauli Matth Sahib & Gurdwara Sri Mangu Matth Sahib. This specific gazetteer was published in the year 2015 under the guidance of Dr. Taradatt (I.A.S.), The Chief Editor of Gazetteers & Director General of Training Coordination, Department of General Administration, Govt. of Odisha. Additionally, the Department of History @ Utkal University, Bhubaneswar has conducted unitary / binary explorative works grounded to Comparative Analysis on Sri Jagannath Cult & Sikh Religion midst which a substantial effects of Sikh Ethos has been echoed.

In contrary to the publications of Govt. of Odisha & Eminent Journals of the state, Sri Beda Mata Gayatri Trust (Haridwar) issued two booklets in the year 2019, namely : Bhakti O Sourjya Ra Amar Sadhaka Sri Guru Gobind Singh & Sri Guru Nanak Deb in Odia Linguistics which were authored by Pandit Sri Raam Sharma Acharya and are contemporarily available at Juga Shakti Gayatri Bhavan, Rasulgarh : Bhubaneshwar (Odisha). This adds on to a

momentous yet astonishing facet to discern the inclination of **Shakti Sadhana Cult** towards the **Gurmat Doctrines & Sikh Antiquity**. This feature corresponds to be the tertiary post to the documented **Assamese Sakhi(s)** of **Noor Shah** pertaining to the Monarch of Sachkhand : **Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj** & that of **Netai Dhobani** pertaining to Dharam Da Rakha : **Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj**. Such a prevalence confers to be an utmost idyllic moment for the state of Odisha which presage to be in endurance of bridging the prevailing dots of **Sikh Inference** in one way / the other.

A renaissance of the poesis akin aspect of inscribing the Gurmat Etymology in Odia was professed from the **Fifth Volume** of “**Sri Guru Bhagavad**” : A Poetic Treatise which has flawlessly bloomed from the pen of Former I.P.S. Officer (Ex-D.G.P.), The Solitary Indian to be The Guest Chaplin of U.S. Congress, An Eminent Spiritual Author; Musician & Intellectual : Revered **Dr. Chandra Bhanu Satpathy Ji**. Amidst his celestial magnum opus, Dr. Satpathy Ji has rendered tierce labels with nearly two deca cantos on the **Evolution of Sikhi**, **Transferral of Sri Akaal Nanak Jyot** from Pehli Patshah to Jugo Jug Atal : Sarab Kala Bharpur : **Jagatguru Sahib Sri Guru Granth Sahib Ji Maharaj** & the inestimable significance of **Sri Shabad Guru**. Additionally, the poesis composition of Dr. Satpathy Ji has also highlighted the unparalleled martyrdom of Sher E Shamshir : **Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj** for the sake of **Dharam (Righteousness)**. This Masterpiece of Work was published in the year **2015** by **Visions Printers & Publishers, Bhubaneswar, Odisha**.

Harking back to the days of 2016, I can recollect that the Primordial **Twenty-Five Cantos of Sri Guru Bhagavad** was poetically deciphered in **Punjabi Linguistic** exactly synonymous to the style in which it was originally composed in **Odia**, i.e., in the pulsing attribute of **Nabakshari Chhand**. Dr. Satpathy Ji himself directed and rendered the musical composition which was aftermath crooned by **Harshdeep Kaur** and the **Compact Discs** of the same were issued by **Times Music**. This two deca and penta verses can be accredited with the entitlement of **Sri Guru Ustat / Sri Guru Ardaas**, the **Punjabi Paraphrase** of which can be implied to be a **Revolutionary Phase** for rejuvenating the **500 Years Old** amity of **Utkaliya & Punjabi Ethnicity**. With the kindest consent of Dr. Satpathy Ji, I had the fortune of getting released and proffer this **Divine Harmonious Composition** in numerous **Gurdwara Sahiban** of **Odisha, West Bengal, Haryana & Maharashtra**. Thus, conclusively it can be hereby cited that the **Odia Sikh Brotherhood** enduring since a period of **Five Centuries** will persist incessantly.

*** May The Grace of Akaal Purakh Sri Waheguru Ji Befall on the Humanoid Race ***

*** ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ । ਵਾਹਿਗੁਰੂ ਜੀ ਕੇ ਫਤਿਹ ॥ ***



Singh Sahib Gyani Sukhdev Singh Ji
Granthi & Hazuri Kathavachak
Takhat Sri Harimandir Ji Patna Sahib



॥ ਗੁਰੂ ਸਾਹਿਬ ਤਖ਼ਤ ਸਰਹੰਦ ॥

ਅੰਤਿਮ ਗੁਰੂ ਪ੍ਰਸਾਦਿ

॥ ਅਕਾਲ ਸਰਹੰਦ ॥ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕਿ ਫਤਿਹ ॥

ਪ੍ਰਕਾਸ਼ ਅਸਥਾਨ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਮਹਾਰਾਜ ॥ ਪਟਨਾ ਗੁਰੂ ਕਾ ਅਰ ਹੈ। (ਗੁਰਮਨਾਮਾ ਪਾ:੯)।

ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਸੁਖਦੇਵ ਸਿੰਘ

ਗ੍ਰੰਥੀ : ਤਖ਼ਤ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਜੀ, ਪਟਨਾ ਸਾਹਿਬ,
 ਪਟਨਾ - 800 008, ਬਿਹਾਰ (ਭਾਰਤ)

SINGH SAHIB GYANI SUKHDEV SINGH

Granthi, Takhat Sri Harimandar Ji, Patna Sahib,
 Patna - 800 008, Bihar (India)

ਖੇਤਰ ਨੰ. 653/9032-23/SPL

ਮਿਤੀ 12.11.2022

It gives me immense pleasure to congratulate Sri Abinash Mahapatra, the President of Punjabi Global Foundation (Odisha Chapter) for launching Sikh Tourism Information Centre Odisha which is meant for Sikh Itihaas Dharam Parchar relating to this state. As per the point no. 63 of Bylaws of Takhat Sri Harimandar Ji Patna Sahib (The Birthplace of Sarbans Daami Sahib Sri Guru Gobind Singh Ji Maharaj), this Takhat Sahib tends to be the Supreme Authority for all the Sikh Organizations as well as Gurdwara Sahiban located across the jurisdiction of East India. Hence, being one of the Panj Pyara of Takhat Sri Harimandar Ji Patna Sahib, I consider Sikh Tourism Information Centre Odisha to be a blessing in disguise not only for the Sikhs of East India but for the Samuh Gur Khalsa Panth which will educate the Sangat regarding the Sikh Heritages of this state.

Additionally, Sri Mahapatra implies to be such an eminent Sikh History Scholar of the Modern Era whose authored books reflect on the subjects of rejuvenating Puraatan Sampradayi Gur Khalsai Maryada, the significance of Sri Mukhwaak Patshahi 10 and intense Researches on Sikh History of various provinces with utmost precision which have been highly appreciated by Panthak as well Governmental Officials from time to time. Therefore, it can hereby be noted that such Panthak Karaj performed by Sri Abinash Mahapatra are an outcome of Guru Sahib Ji's Beani Kirpa. May Sri Abinash Mahapatra continue to render his Selfless Love and Seva for Khalsa Panth and succeed in attaining his goal for which he has established the Sikh Tourism Information Centre Odisha. I extend my Hearty Ardas to Guru Maharaj Ji for him at Takhat Sri Harimandar Ji Patna Sahib.

Guru Panth Da Daas,

Singh Sahib Gyani Sukhdev Singh
 Gyani Sukhdev Singh,

(Singh Sahib - Granthi)

Takhat Sri Harimandar Ji Patna Sahib

Prof. Ganeshi Lal
Governor, Odisha

ପ୍ରଫେସର ଗଣେଶୀ ଲାଲ
ରାଜ୍ୟପାଳ, ଓଡ଼ିଶା



RAJBHAVAN
BHUBANESWAR - 751 008

ରାଜଭବନ
ଭୁବନେଶ୍ୱର- ୭୫୧ ୦୦୮

29TH October -2022

I am glad to know that Shri Abinash Mahapatra, a Sikh Historian and Author has established a Sikh Tourism Information Centre in the State.

The History & Doctrines of Sikh Religion has always evoked great sense of glory & interest for the enthusiasts of all ages. The state of Odisha finds special mention in the rise & growth of this religion. The footprints of that glorious period that included the visits of Sikh Gurus along with the rise of Bhai Himmat Singh in this Holy Land must be precisely documented as well as propagated for the integral message of Sikh Religion relies on the fundamentals of Boundless Integrity & Universal Love. Establishment of Sikh Tourism Information Centre in this state by Balasore based Young Sikh History Scholar Shri Abinash Mahapatra under the banner of Punjabi Global Foundation (Odisha Chapter) deserves enormous appreciation for the time & energy he has put in. It is good to find that being the President of Punjabi Global Foundation (Odisha Chapter), Shri Mahapatra has taken up innumerable such productive initiatives in this state along with substantial explorations on Sikh History & Philosophy.

I wish the Information Centre all success and hope, it will serve the noble purpose of Punjabi Global Foundation (Odisha Chapter).

Ganeshi Lal
(Ganeshi Lal)

His Excellency : Prof. Ganeshi Lal Ji
(The Hon. Governor of Odisha)



Rev. Sri Suresh Ch. Mahapatra (I.A.S.)
Hon. Chief Secy. & Chief Dev. Commissioner
Govt. of Odisha.

SURESH CH. MAHAPATRA, IAS
CHIEF SECRETARY, ODISHA



Tel : 0674 - 2534300
0674 - 2536700
Fax : 0674 - 2536660
Email : csori@nic.in

I extend my best wishes to Abinash Mahapatra, a Sikh Historian, Author & President of Punjabi Global Foundation (Odisha Chapter) for establishing a *Sikh Tourism Information Centre* in our state. This centre will not only spread information on Odisha's Sikh Historical Heritages all across the globe but also will act as one of the substantial mediums for strengthening the 500 years old Odia Sikh Brotherhood. Such productive initiatives will definitely augment the state's religious tourism & devoutness.

I hope this noble venture getting commenced by Punjabi Global Foundation (Odisha Chapter) under the Presidentship of Abinash Mahapatra will be a grand success.

A handwritten signature in blue ink, appearing to read 'S.C. Mahapatra'.

(S.C. Mahapatra)



Rev. Sri Ashok Parija (Advocate)
Advocate General (Govt. of Odisha)
Odisha High Court, Cuttack.

OFFICE

Tel. No. 0671-2508957
FAX No. 0671-2507846
Email: advgen@nic.in
www.advgenodisha.nic.in

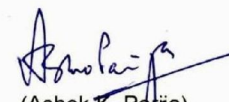


Ashok K. Parija
Senior Advocate
ADVOCATE GENERAL, ODISHA

RESIDENCE

Plot No. 1363-B, Sector-6
C.D.A., Cuttack
Tel. No. 0671-2506265

The relationship of Sikh Religion with Odisha is intensely significant for the visits of Sikh Gurus and germination of eminent Sikh Personalities whose names as well as magnificent deeds have been embarked in history with golden letters. Hence, setting up of a Sikh Tourism Information Center in this state by Abinash Mahapatra, the President of Punjabi Global Foundation (Odisha Chapter) is a blessing in disguise for every single Odia / Sikh settled in any portion of the world. I convey my prayers and best wishes for this blissful venture by Abinash Mahapatra which will aim in persuading the Sikh Tourism related to this state. May Mahaprabhu Sri Jagannath bless him with much strength and courage.


(Ashok K. Parija)
Advocate General, Odisha

Sanghamitra Satpathy OAS (SAG)
Addl. Chief Electoral Officer -cum-
Addl. Secretary to Government



Tel : 0674 - 2536639

Fax : 0674 - 2391127

0674 - 2536645

Email : ceo_orissa@eci.gov.in
ceo-odisha@eci.gov.in

Ref. No.

Date



The intense connection existing between glorious land of Utkal Desh (Odisha) & Sikh Religion omens to a prolonged period surpassing more than 500 years. The ingenuity of narrating this unsung saga by Punjabi Global Foundation (Odisha Chapter) in the form of Sikh Tourism Information Centre Odisha is identical to a godsend embellishment for our state. With all my heart, I congratulate the President of Punjabi Global Foundation (Odisha Chapter), Abinash Mahapatra, a keen researcher of Sikh History & Philosophy who has set up this wing for keeping intact the Odia Sikh Brotherhood and promulgate the Sikh Divinity relating to this state. Abinash, as I know him is gem of a person and a true pride of Odisha. I pray for an inestimable success of Sikh Tourism Information Centre Odisha which will befall as indeed one of the most exclusive initiatives. May Sri Jagannath and Sri Guru Nanak bless Abinash for performing such ventures in the upcoming future.

Sanghamitra Satpathy

Sanghamitra Satpathy O.A.S. (S.A.G.)

Hon. Add. Chief Electoral Officer - cum -
Add. Secretary to Govt.



The Evolution of Sikh Tourism Information Centre in Odisha

Aftermath exhuming the all-engrossing destinations pertaining to the visit of Guru Sahiban / the ones which presage to be archeologically noteworthy thus grounding their roots to the Sikh Ethos, I being the President of Punjabi Global Foundation (Odisha Chapter) took up the initiative of linking the dots of Sikh Heritage across the state and thus getting these sites amalgamated under a single banner, the consortium can then be entitled as Khalsa Corridor. Keeping in notion the afore cited facet, I placed a deliberate leitmotif of this venture primordially at Takhat Sri Harimandar Ji Patna Sahib which confers to be the solitary Supreme Sikh Authority for the whole of East India which envelopes a quantifiable number of 17 states in its embrace including the state of Odisha. Aftermath to an extensive dialogue, Param Sanmanyog Singh Sahib Baba Sukhdev Singh Ji : Panj Pyare & Granthi Singh at Takhat Sri Harimandar Ji Patna Sahib issued the Divine Memo midst which idyllic words were bestowed for this endeavour.

Accomplishing the Panthak perspective, I bequeathed the ground of this newfangled initiative at the desk of our Founder President : Ms. Gurpreet Kaur Ji Chadha and aftermath to an intense dialogue, she infused me with ceaseless inspiration thus seeking her kindest consent for this pious project. Subsequently, I had to furnish a comprehensive report of this venture in the office of Prof. Sri Ganeshi Lal Ji : His Excellency, The Hon. Governor of Odisha; Sri Suresh Chandra Mahapatra Ji (I.A.S.) : The Hon. Chief Secretary & Chief Development Commissioner, Govt. of Odisha; Sri Ashok Parija Ji (Senior Advocate) : The Hon. Advocate General at Odisha High Court & Smt. Sanghamitra Satpathy Ji (O.A.S. (S.A.G.)) : Additional Chief Electoral Officer - cum - Additional Secretary to the Govt. of Odisha in retortion to which these Distinguished Bureaucrats of the state rendered their memorandum of compliments by hailing this venture & averring it as a boon for the unabridged Odisha, i.e., the empire of Utkal Desh.

The perspective intention of establishing this unit presages to the proliferation of largely unexplored Sikh Sacred Sites prevailing all across the state of Odisha which will result in generating consciousness amidst the masses be them be Odia(s) / Sikh(s) & elucidate them with the Golden Chronicles of Khalsa Panth as well as its Magnificent Heritage. The outcome of such an act will thus befall in alluring countless Gur Roopi Saadh Sangat Ji from all across the globe and aid in the manifestation of Sri Khalsa Raaj in the state through substantial Gurmat Parchar Ingenuities, but subjecting it to be strictly in adherence to the Maryada of Sri Dal Panth / Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji (Sri Hazuri Maryada). It is because these binary Maryada(s) confer to be Gur Prawanit & hence are solitarily tangible in contrary to those of Fraudulent Mannukhi as well as Panth Dokhi Rehat Maryada(s) either those of Missionary Swine(s) / The Akhauti Akhand Kirtani Jatha (The Humping Gang).

Subsequently, this unit established beneath the umbrella of Punjabi Global Foundation (Odisha Chapter) will take over the charge of Administration / Seva Sambhal of all the Historical as well as Historically Significant Sikh Heritage in its embrace and will thus ensue in upbrining substantial transformations post getting them liberated from the clutches of Missionary Gur Nindak(s), Dasam Nindak Swine(s) : Orissa Sikh Pratinidhi Board. Primordially, the system of Committee / So-called Presidentship amidst Gurdwara Sahiban will be barred and the etymology of Sevadari will be made acquainted with which implies to be a pragmatic Khalsai Doctrine. Secondly, the Pargaas of Treya Darbar will be performed in Gurdwara Sahiban, i.e., Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, Dasam Sri Guru Granth Sahib Ji Maharaj & Sarbloh Sri Guru Granth Sahib Ji Maharaj where the Paath Deedar, Katha Vichaar, Kirtan Hazri & the whole Seva will be executed either by Akali Nihang / Hazuri Singh.

Additionally, the Pargaas of innumerable Shastar(s) will be accomplished with their Tilak being made out of Sri Jhatka Maryada & Paath Deedar of Sri Shastar Naam Mala (Patshahi 10). Sri Rehras Sahib will be chaunted on a whole which will embrace the whole of Charitar No. 405 (Sri Pakhyan Charitar : Patshahi 10) whilst Sri Aarti Aarta will be performed by illuminating Jyot(s) along with the recital of Sri Aad as well as Sri Dasam Bani, in the concluding phase of which the Jaikara of Sri Dal Panth will be roared. Thus, eradicating the parasitic cardinal sin alike missionary trimmed versions of Puja Paath, we'll be commencing a renaissance of Sampradaya Gur Khalsa Sikh Rehat Maryada which presage to be a must in this contemporary epoch. Every solitary Missionary Aspect will be terminated from the perimeters of the state for this land is of Panj Pyare Akali Bhai Himmat Singh Ji Nihang & not of Rogi Darshan Tolla / Dilgeer Tolla / Kala Afghana Scamps / Chitter Samrat Randhir Singh.

Apart from the afore cited attributes, this unit will also condemn the disastrous as well as distorted Odisha Sikh History, emanated from the pen of R.S.S. Gobar Mati : Anil Dhir, Akhand Kirtani Chitter Chela, Fake Doctorate Degree Holder, Raam Rai of the Modern Era, Pastor who commenced the movement of transforming Sikhi into Christianity, The convertor of Gurdwara Sahiban into Churches, Sampradaya Nindak, Sri Sarbloh Nindak, Government Accredited Pothi Chor, Father of a Suspended Bankrupt Official, Pornographic Tantric Yogi Scholar : (S)trilochan Singh and his son who accredits to be a Facebook Scholar, Social Media Post Hacker, Establisher of an antique Robbed Treasured Library, Venom Spitter against Sri Aarti Aarta & Sri Jhatka Maryada : Dokhi Amurag (Anu + Raag) Singh along with their Chey Dusht Panth Virodhi Team Mates : Satinder Singh, Sajjan Singh, Nanak Singh Nishtar, Harpal Singh Banga, Kashmir Singh & Paramvir Singh who should be conferred as Amurag Panthi.

Hence, conclusively, it can hereby be stated that this unit will function across the state for not only proliferation of Sacred Sikh Sites & rendering their significance but will also act as a medium in preserving the dignity of Sampradaya Gur Khalsa Sikh Rehat Maryada as well as the pragmatic chronicles of Sikhi pertaining to this state. The Dasam Nindak, Gur Nindak Missionary Parasitic Gang : Orissa Sikh Pratinidhi Board along the Amurag Panthi(s) and Gobar Think Tank : R.S.S. Anil Dhir's Scoundrel Clique will be terminated from the whole of Utkal Desh and thus, the Khalsa Raaj as frame by Gur Dasven Patshah Ji on the Baisakhi of 1699 will soon be rejuvenated in this realm. My sincere gratitude for Sri Dal Panth & Govt. of Odisha for their immense assistance.



The Government of Odisha : A Boon for Sikhi & Punjabiya

Harking back to the days of February 2020, I get recapped of the stance when a letter of request was furnished from my end at the very ends of Sri Pratap Jena : The Hon. Law Minister of Odisha amidst which I had implored him to regularize The Sikh Anand Marriage Act (1909) in the state of Odisha. Erstwhile to the submission of my memo, the registration of Sikh Marriages were under the label of Special Marriage Act which further got endorsed beneath the entitlement of Hindu Marriage Record-Keeping. Subsequently receiving my letter, Sanmanyog Sri Pratap Jena forwarded the matter at the desk of Principal Secretary to Law Department : Govt. of Odisha and astoundingly, on 25th August 2020, a lawful order was addressed by Sri Gangadhar Sethi (O.L.S.) : Hon. Deputy Secretary to the Govt. of Odisha vide File No. MJ-10/18(7823) citing that The Sikh Anand Marriage has been implemented in the state of Odisha as per my request as furnished at the very ends of Hon. Minister of Law (Govt. of Odisha).

Aftermath exhuming the all-engrossing destinations pertaining to the visit of Guru Sahiban / the ones which presage to be archeologically noteworthy thus grounding their roots to the Sikh Ethos, I being the President of Punjabi Global Foundation (Odisha Chapter) took up the initiative of linking the dots of Sikh Heritage across the state and thus getting these sites amalgamated under a single banner, the consortium can then be entitled as Khalsa Corridor. Keeping in notion the afore cited facet, I placed a deliberate leitmotif of this venture primordially at Takhat Sri Harimandar Ji Patna Sahib which confers to be the solitary Supreme Sikh Authority for the whole of East India which envelopes a quantifiable number of 17 states in its embrace including the state of Odisha. Aftermath to an extensive dialogue, Param Sanmanyog Singh Sahib Baba Sukhdev Singh Ji : Panj Pyare & Granthi Singh at Takhat Sri Harimandar Ji Patna Sahib issued the Divine Memo engrossing idyllic words for this Celestial Endeavor.

Momentously, Sanmanyog Sri Suresh Chandra Mahapatra Ji (I.A.S.) : Hon. Chief Secretary & Chief Development Commissioner (Govt. of Odisha) was the primordial persona who stood by me for this endeavour & bequeathed his best wishes. Subsequently, it was Rev. Prof. Sri Ganeshi Lal Ji : His Excellency, The Governor of Odisha who stood by me midst all the odds for establishing this unit in State of Odisha. Aftermath manifested blissful wishes from the very ends of Sanmanyog Sri Ashok Parija Ji : Hon. Advocate General, High Court of Odisha. My utmost precious ally Mrs. Sanghamitra Satpathy Ji (O.A.S. - S.A.G.) : Additional Chief Electoral Officer cum Additional Secretary to Govt. of Odisha thence played a pivotal role for influencing my initiative in the state. Now the unit has been set up and is looking forward to function in direct collaboration with His Highness : The Hon. Chairman of Odisha Tourism Development Cooperations (Ministry of Tourism Affairs), Govt. of Odisha.

The presence of a dome alike stone structure in the appealing orchard of Vyasa Kabi Sri Fakir Mohan Senapati Ji at his residence : Shantikanan bearing a rock inscribed Saroop of Badshah E Gulrukh : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj with a Sarbloh Mala has already been comprehensively discussed in Chapter 3 of this book. Yet, it is worth momentous to discern hereby that instead of Sri Mool Mantar being inscribed its underneath, Qalma was on persistence. The juncture I professed such a profane transpiration, I couldn't resist myself from furnishing a communique at the desk of Sanmanyog Mrs. Sabita Sahu : Hon. Chairman at Balasore Municipality, seeking her kindest consent to get carved Sri Mool Mantar beneath Guru Pehli Patshah Ji's Saroop. Without sparing a solitary juncture to ensue in vain, Mrs. Sabita Sahu Ji bequeathed all-engrossing rights upon me to manifest the obligatory transformations requisite upon that commemorative pillar. Contemporarily, one can glimpse upon this Stupa bearing a pictorial depiction of Sri Akali Nishan Sahib Ji (Neela) along with carving of Sri Mool Mantar.

Above all, my hearty admirations will ever subsequent to the very ends of Odisha Police for their soonest action on any upsurged matter pertaining to the Sikh Affairs. I hark back to the days of Kisaan Morcha when I had filed a Cybercrime Complaint against Kangana Ranaut & Payal Rohatgi in my native district, for they propagated sacrilegious commentaries in contradiction to Khalsai Identity & Gur Parivaar consequent to which immediate actions were castigated upon them even ensuing to the seizure of their social media accounts. Additionally, the Economic & Cyber Crime Police Station of my native district has proffered immense sense of concern for the matters I had put forth for exclusion of binary Instagram Accounts proliferating unbearable discriminatory narrations of our Guru Sahiban. Astoundingly, within an hour or two of the junctures my complaint was received, I discerned these accounts to have been embargoed all across India vide Section 499 of Indian Penal Code.

The Dignified Personalities connoting to any Department under Govt. of Odisha, including the Hon. Chief Minister / His Excellency : The Hon. Governor have never stepped back in releasing my authored books which have been accounted to be the first ever sources of Sikh Literatures endorsed at Hare Krishna Mahtab State Library under the aegis of Cultural Ministry. Furthermore, the Ministry of Culture (Govt. of Odisha) has preserved all the literary pursuits of Freedom Fighters who have extensively glided their pen to paper for inscribing the Sikh History. A comprehensive description of all such attributes have already been explicitly narrated in Chapter 2 of this book. Synonymously, the Defence Range of Balasore District has also taken special interest pertaining to my authored Sikh Literatures by getting my book released from the significant hands of Hon. Director : Proof & Experimental Truth (P.X.E.), Chandipur amidst which the Hon. Joint Director too consorted for gracing this jiffy.

Additionally, the manifestation of FIH Odisha Hockey Men's World Cup under the majestic guidance of Sri Naveen Patnaik Ji : The Hon. Chief Minister was a substantial boon for the land of Punjab and proliferating the essence of Punjabiyyat across the whole-engrossing realm of Utkal Desh. I henceforth pray for the incessant victory of Biju Janta Dal which has ever stood to maintain the Dignity of Gur Sikhi Doctrines and ever endure to propagate such Punjabi & Punjabiyyat kernels all across its perimeter.



Devout Words of Acknowledgement

Primordially, I confer my boundless salutations and immense sense of gratitude at the very ends of Jugo Jug Atal, Jaagti Akaal Nanak Jyot : Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, Dasam Sri Guru Granth Sahib Ji Maharaj, and Sarbloh Sri Guru Granth Sahib Ji Maharaj without whose benedictions my efforts would have ensued in vain. Thence goes my boundless salutations to Hon. Jathedar Sahib : Singh Sahib Sant Baba Kulwant Singh Ji & Hon. Dhupia : Singh Sahi Baba Raam Singh Ji of Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji (Nanded) & Hon. Acting Jathedar Sahib of Sri Akaal Takhat Sahib : Singh Sahib Giani Harpreet Singh Ji, whose regal presence enlightens and influences to flourish midst every solitary phase of my life. Thence goes my boundless salutes to Singh Sahib Baba Joga Singh Ji (Present 16th Jathedar Sahib : Misl Shaheedan Tarna Dal Baba Bakala Sahib), Singh Sahib Gyani Gurvinder Singh Ji Nangli (Mukhi : Bhai Nand Lal Ji Gurmat Academy & Anandpuri Taksal Sri Sarbloh Bunga Jatha Nangli), Singh Sahib Baba Mehtab Singh Ji Bhamboi (Gurdwara Sri Akaal Bunga Gurmat Vidyalaya Bhamboi) of Misl Shaheedan Tarna Dal, Sri Baba Bakala Sahib who have stood by me in midst all my Panthak Ingenuities.

Aftermath I bequeath my boundless thankfulness for Singh Sahib Giani Darshan Singh Shastri (Sri Dharam Dhuja Nirmal Akhara), Saabka Head Granthi Singh Sahib Gyani Partap Singh Ji (Takhat Sachkhand Sri Hazur Sahib), Singh Sahib Giani Tanveer Singh Ji Shahu (Takhat Sachkhand Sri Hazur Sahib), Sardar Balwinder Singh Ji Jaura Singha who confers to be the Secretary of Dharam Parchar Committee, Shiromani Gurdwara Parbandhak Committee (S.G.P.C.), Sri Amritsar Sahib Ji, Sant Baba Shamsher Singh Ji & Dr. Sarabjit Kaur Jang for bequeathing their incessant gesture of moral support upon me whilst I was in a phase of performing strenuous explorations on Odisha's Sikh History, strictly adhering to Gurmat Doctrines. Aftermath, I hereby confer my heartfelt gratitude my supremely precious comrades : Advocate Neena Singh Ji, Raagi Bhai Paramjit Singh Ji Khalsa, Panth Parcharak Milkey Kaur Ji Osan, Dr. Dilver Singh Ji (Asst. Director of Youth Services : Govt. of Punjab), Dr. Ramanpreet Kaur Ji (Central University of Punjab, Bhatinda), Dr. Harpal Singh Ji Pannu (Central University of Punjab, Bhatinda) and Dr. Amarjit Singh Ji (Guru Nanak Dev University, Amritsar) for drenching me in their perpetual spurs whilst my explorations.

I have not yet elapsed to confer profound sense of gratitude on my supremely prized crony : Ms. Gurpreet Kaur Ji Chadha who presage to be a matchless pearl emanated from the oceanic sublunary shell. Her exclusion from my life is akin to that of a nomadic who is not even certain of its own destination. I bestow all my best wishes and implore to Sri Waheguru Ji for bestowing intense Chardikala upon her. Basically, she is a healer whose enthusiasm and overhaul are highly treasured for the whole human race. Subsequently, a sense of immense gratitude should also be fervently bequeathed upon Sardar Armanjit Singh Ji & Bibi Harpreet Kaur who presage to be the Scholars of Sikh History

Research Board : Dharam Parchar Committee, Shiromani Gurdwara Parbandhak Committee (S.G.P.C.), Sri Amritsar Sahib Ji who have scrutinized every solitary word, imageries and the facts engrossed in this literary work. Also, I render my reverential gratitude at the celestial ends of Dr. Chandra Bhanu Satpathy Ji (Former I.P.S. : Director General of Police) who confers to be The Hon. Former Guest Chaplin of United States Congress, an Author of nearly a century Literary Opuses, a Musician who has rendered his Musical Compositions in over half-century Melodic Albums and above all a philanthropist who has incessantly worked for innumerable void of any distinction / discrimination. He was the primordial to glimpse upon my work and pen a review. Conclusively, I fervently render my heartfelt acknowledgements to all my die-hard cohorts for their acclamations, love and encouragement.

***** May The Grace of Akaal Purakh Sri Waheguru Ji Befall on the Humanoid Race *****

***** ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ । ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥ *****



Born on 1st of June 1998, Sri Abinash Mahapatra confers to be a Young Sikh History Scholar who has authored 38 Books on Gurmat History & Philosophy. Being an Odia, his fluency in Punjabi, English, Hindi & Odia is matchless. These books authored by Sri Mahapatra have been prefaced, inaugurated and applauded by Jathedar Singh Sahib Baba Kulwant Singh Ji (Takhat Sachkhand Sri Hazur Sahib), Singh Sahib Gyani Gurvinder Singh Ji Nangli (Mukhi : Bhai Nand Lal Ji Gurmat Academy & Anandpuri Taksal Sri Sarbloh Bunga Jatha Nangli : Misl Shaheedan Tarna Dal Baba Bakala Sahib), Singh Sahib Baba Mehtab Singh Ji Bhamboi (Gurdwara Sri Akaal Bunga Gurmat Vidyalaya Bhamboi : Misl Shaheedan Tarna Dal Baba Bakala Sahib), Singh Sahib Gyani Darshan

Singh Shastri (Sri Dharam Dhuja Nirmal Akhara), Saabka Head Granthi Singh Sahib Gyani Partap Singh Ji (Takhat Sachkhand Sri Hazur Sahib) and Innumerable Governmental, Scholarly as well as Religious Dignitaries. Thus, his literary works on Gurmat Theologies are magnanimous. On 7th of January 2023, Panthak Honour and Dastaar Bandhi were conferred upon Sri Mahapatra Ji at Gurdwara Shahidi Asthaan Baba Naudh Singh Ji (Misl Shaheedan Tarna Dal Sri Baba Bakala Sahib) for intense works on Sri Dasam Bani. Similarly, Sri Abinash Ji was honoured by Jathedar Singh Sahib Baba Kulwant Singh Ji, Singh Sahib Baba Teja Singh Ji (Meet Jathedar Sahib : Shiromani Panth Akali Buddha Dal) and Singh Sahib Baba Tarlochan Singh Ji (Granthi Singh of Gurdwara Sri Sarbloh Bunga Sahib) on 26th of April 2023 at the Holy Land of Sri Abchalnagar Sahib Ji (Nanded, Maharashtra). The Present Book by Sri Mahapatra : “The Sikh History of Odisha” is a worth reliable and well researched documentary which accounts to be the first ever source authenticated by Jathedar of Sri Akaal Takhat Sahib, Shiromani Gurdwara Parbandhak Committee (S.G.P.C.) : Sri Amritsar Sahib, Govt. of Odisha, and Various Eminent Dignitaries. Endorsed in the year 2019 which commemorated 550th Birth Anniversary of Sri Guru Nanak Dev Ji, this research work by Sri Mahapatra Ji not only reflected upon existing Gurdwaras in this state but has also resulted in excavating several Historic Sikh Legacies which have been largely unexplored till date. The author’s scholarly background can also be witnessed from the no. of books he has cited in this masterpiece along with accounts of his personal visit where he has cited the identities of persona he met therein. Above all, apart from being an author Sri Mahapatra is a Master’s Degree Holder in Life Sciences and has pursued Dual Degree in Hindustani Shastriya Sangeet pertaining to Sangeet Alankaar and Sangeet Vishaarad. His Musical Excellences have also been recognized by numerous Governmental and Musical Institutions. Sri Mahapatra’s authored book : “The Chronicles of Sri Gurmat Sangeet” is a practical essence of his melodic brilliance. Currently, Sri Abinash Mahapatra is residing in his native land : Balasore (Odisha) and is the President of Punjabi Global Foundation (Odisha Chapter), Executive Member of Sri Guru Nanak Dev Ji Religious and Charitable Trust & Incharge of Eastern - Deccan Zone at The Sevadaars of International Khalsa Harmony.



Punjabi Global Foundation
(Odisha Chapter)



978-93-5351-000-0 ISBN

An Imprint of Publication Bureau : Punjabi Global Foundation (Odisha Chapter)
Address : At – Makalpur, Po. – Motiganj, Dist. – Balasore (Odisha), Pin – 756003
Contact No. : 8984048446, Email Id : mybelovedguru9@gmail.com